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Caught in a Telephone Web

A Method of Efficiency in Church Management

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Events have their own imperatives. The tiny church with its hundred members was sort of a family in which everybody knew everybody else. The community clustered affectionately around the sacred building. Any absence from service on Sunday had been already foreseen because the affairs of the entire group were all shared as neighborhood gossip. Everybody visited everyone else, and the minister, of course, visited everybody, often staying all day at a single household in that peculiarly beautiful relationship which was possible to a more leisurely civilization.

But when church life began to increase the size of its units, the whole attack on the problem changed, yet so slowly at to seem discouraging. It is surprising how long these growing churches persisted in believing that the minister must make at least one call on every home during each year. Of course, eight out of ten of the people on whom he called were out, and the rest were likely to be furiously embarrassed at being detected in the felonious acts of housecleaning or washing. Of course, calling on these scores of busy and deserted addresses, made it impossible to do one's real duty by the sick and troubled, and resulted in a terrible thinness of sermon material as preparation was pushed back into the clear space of Saturday night. And of course, the men in the congregation justified their rather supercilious attitude toward the clergy whose main business in life seemed to consist in ringing doorbells and spending innocuous moments over the tea-cups with the none-too-deeply-impressed women in the church who happened to be caught in. But for lack of a forthright and frank facing of the changed situation, the pleasant epigram, "An invisible preacher during the week will be an incomprehensible preacher on Sunday," drove many a man who should have known better out from his study into the streets in a vain effort to be splendidly visible on week-days, and to run the risk with the results on Sundays.

But after a hundred men had died in the monotonous treadmill of formal pastoral calling, and a hundred others had found it necessary to buy ready-made outlines for the sermons of forty Sundays in the church year, something happened. In our denomination it was the insistent demand of a national campaign for money, on the part of our mission boards. A sudden survey of our denominational life recalled the fact that in our largest and most prominent city churches, where the bulk of our wealth and interest was supposed to reside, there was literally no way of actually indoctrinating the members of the church. It was known that they did not come to prayer-meeting. It was obvious that no large percentage of them actually appeared at church, and these stayed away when money subjects were in the offing. So the denomination in self-defense was forced to propose that these large churches be geographically sub-divided, that neighborhood prayer-meeting be arranged, that leaders be responsible for the morale in their section, and that the pledges be received on the basis of sectional rivalry.

This machinery being temporarily wished on us from above, has proceeded to survive. It did produce astoundingly discouraging and encouraging results. Its revelations of uninterested members, of hopelessly muddled church records, of unbelievable neglect in the midst of poignant human crises, came like a cloud over many a preacher's heart. But the scheme did "get the money." And as such it gained approval. And on the basis of that approval it is still with us, with its elasticity gone, and its organization often a mere skeleton of fossilized relics.

Surely the time has come for a reappraisal of its value, a realignment of its details, and a realization of its characteristic failures.

First of all, it utilized deacons as the operating heads of the geographical districts. This detail had at least three disadvantages. The deacons

who had been elected to the official board of the church were selected without the slightest idea of sectional representation. Most of them came from the two or three steadier, finer neighborhoods. If they were to cover the entire parish executively, some of them must be artificially assigned to take command of districts with which they had no natural contact. And as the preacher could hardly expect a deacon to pick up his household and move into the selected district of his operations, deacons attempted to manage the plan in a sort of absentee landlordism. They did their best, but this circumstance evidently abandoned at the outset that motive of district pride, of sectional morale, which might have been counted on for much of the motive power of the enterprise.

Secondly, deacons are for the most part senior officers in the church, and do not usually gain admittance to the board until they have been members for many years. Obviously, the task of sectional administration was one which demanded a real reserve of energy, real aggressive policies, and physical endurance. This, many deacons could not offer, and their beautiful spiritual resources were of little avail in making up this lack.

But the third objection was even more serious. In such an organization as was outlined, it became absolutely necessary to stimulate faithful and prompt performance by the discipline of retention or separation from the staff. The right to "hire and fire" may be waived by a pastor as far as the ordinary official duties of a committeeized deacons' board is concerned, but when the high pressure of organized parish contacts was contemplated, performance has to be rewarded and inability or unwillingness to produce must be followed by immediate realignment, or the cancer of neglect would spread through the whole organism, and death would be the inevitable result.

These are the new features which remade the old plan for us.

First, the whole city was districted by the office force on the basis of rational traffic and geographic boundaries, so that our map was arranged as scientifically as possible into the ten logical sections. In each one of these sections, I selected the one person who seemed to me most promising as far as reserve time and energy, executive training and ability, tact and devotion were concerned. This person was honored by appointment as one of the ten original centurions in this new plan. Even before their appointment, I had attempted to prepare public opinion in the church by a series of sermons and discussion-revelations of the tragic neglect which is possible in a church with the best of intentions in the world which lacks a functioning congregation. So the centurions were disposed to greet their appointment as a position of vital importance instead of as an attachment to a half-baked hope.

These ten centurions were asked to survey their districts with care, and to appoint as captains the ten best executive helpers whom they could find, taking into account the ideal that each captain should be as nearly as possible in the geographical

center of some unit of ten homes. And these ten captains, with ten homes apiece, would then cover the constituency of the previously outlined district. For our church membership of 2,600 names is to be located in almost exactly a thousand homes within our city limits. And in two organizational steps we had worked down into a thousand homes. There are two points of eligibility on which we insisted, for both captains and centurions. Each one must have a telephone, and must be engaged in no other activity in the church organization. With these conditions observed, at one full swoop our bewildering parish lost its kalaidoscopic confusion and settled into an ordered pattern of manageable proportions. It was now possible to hold definite authoritative persons responsible for conditions within specific territories, and the entire membership was caught in a telephone web from which they could not easily escape.

It was possible, for instance, for me to sit at my desk phone and call my ten centurions, forwarding to them a message of importance to the church, have them in turn establish telephone contact with their ten captains, have their captains deliver the message from me to ten homes, and then acknowledge the completion of their task through the centurions to me, all within the space of four and a half hours, under actual test conditions. Obviously, such a test has its chief value merely as an exhibition of efficiency, for it is not often that it would become desirable for the whole church to be galvanized with a hurry message. But once the telephone channels have been cleared in this direction, it is possible to keep them cleared for prompt messages from the constituency back to the pastor's office.

Every centurion is engaged in a constant contest with me. When he succeeds in getting a piece of vital information to me before I succeed in getting it to him, he scores one against me. When I learn indirectly of sickness or trouble or changed location before he has sent the news to me, I score one. Every month the scores are compiled, and the results are compared at our monthly round table conference.

The news of any item can come to me only through the centurions, and never from the captains directly. I have no dealings with captains. Even emergency information must take the stipulated channels. Just so with information from me. I send all my news by way of the centurions. Thus the lines of responsibility are kept clear and I am not continually confusing the organization.

More than that, each centurion has sufficient authority to match his responsibility. As far as methods of work are concerned, the centurion has the right to use his own discretion. No pronouncement comes from above. I tell him what results we want. He has the right to produce those results as he will. He may even shift his captaincy appointments as he will. But every month he is held responsible for at least one new idea in district administration which he shares with the other centurions. And every month he must endure

the discipline involved in comparing his results with those of the other centurions. For a frank ranking of districts in order of efficiency is displayed every month.

But how is it possible thus to grade the districts and on what basis are they arranged for honor or dishonor? Surely the mere reporting of items of parish information is an insufficient criterion.

Exactly so. Each month a specific task, is assigned to the centurion organization, which takes each captain into every home on his list on a definite errand from the church. This errand is always such as to result in a report to the church. One month it will be a complete census check, on names and addresses for all our members. One month it will be our canvass for current expenses. One month it will be a sifting of the entire church population in search of new members for the church. But in all the months of the centurion program, they are all asked to report on the results of a visit to every home. The tasks are assigned at the round table conferences, which I call on the first Wednesday night of each month. Three weeks later the tasks are to be completed and the returns all in. Results reported later than that day are not credited to the centurion organization. The week following the reception of the returns is devoted by our Kardex Committee to recording the results in visual form. And when the centurions meet me the next month, for the assignment of their next task, they are treated to a view of the Kardex Visible files, which indicate exactly how complete was their own district as compared with other districts, and how completely each captain performed as compared with the other captains within their own district.

A word about the Kardex file is in order here. It is a steel cabinet of thin steel trays, with index cards so filed that they overlap and reveal an edge bearing the name and address. Our entire resident membership is listed in this file according to centurion distribution. The centurion of district number one has his hundred homes listed in two trays, with his captains listed at the heads of their respective units. There is space at the edge of the cards for the insertion of tiny celluloid signals, so that we can visually indicate the homes where we gained the results we wanted. The Kardex Committee is responsible not only for correctness in the names and addresses and arrangement of the file, but also for recording each month by these celluloid signals the places where success was achieved. It is a remarkable discipline which this involves. I have seen strong men quail as they faced their trays and realized that carelessness of planning or lack of executive insistence had had its result in a poor showing during the past month. I have seen centurions as happy over a one hundred per cent tray as over a new baby. And I have seen this visual recording of results work its way into the most astounding morale of willing devotion.

In addition to these monthly tabulations of signalled results, we keep on the back of each card a permanent record of the results from month to month. And the usefulness of all this compiled

data is evident when I tell you that the entire organization is completely overturned every year. Every centurion who is serving this year will be discharged back into the ranks, with one exception—the best centurion will be honored with promotion to the office of chief centurion. Every captain who has been at work this year will be released with thanks in June, except the best captain in each district, and he will become automatically the centurion in that district. Having been promoted to the centurionship, he will be responsible for naming his own captains with whom he desires to work out the destinies of his district, our only restriction being that the captains must be new, must be hitherto untached to definite work in the church program, and must have a telephone. Every year we weave up the whole church in a new telephone web. No fossilization allowed here!

But who has the unpleasant task of selecting the “best centurion” and the “best captain?” Nobody. It is done automatically. By the Kardex file. Results are the only things which count. Any invidious comparisons are made not by the pastor but by the records. You place yourself, without any chance for a quarrel.

All through these paragraphs, I have been using masculine pronouns as if men only served in this centurion group. As a matter of fact, no such stipulation is involved. My own group of original centurions was about half and half. The logic of the recorded results has been slowly reducing the number of men in the central positions, and as women have proved their efficiency in this work they have been working their way to the summits. This year seven of our centurions are women.

Just now, I am engaged in an interesting process for myself. I am working my way up through the various centurion organization grades. This year I am a captain. I have my own unit. I am under orders from my centurion. I am proving that it can be done. I want to make my unit the finest unit in the district. So far it is one hundred per cent for every month. I glow with pride when I see my cards all signalled with the indication of performance. Who knows? Some day, if I try very hard, I may get to be a centurion myself!

KEEPS ITS KEEN EDGE

Rev. John Martin Canse, D.D., pastor of the First Methodist Episcopal Church of Olympia, Washington, writes: “*The Expositor* keeps its keen edge for all necessary sharp work behind the pulpit and retains its attractions among ministers who seek the last word for modern sermons.”

“THE PREACHER’S MAGAZINE”

Rev. Charles H. Kopp, pastor of Woodlawn Baptist Church, Augusta, Georgia, writes: “I am in my third year as a subscriber to *The Expositor*. I wish it were possible to tell you how much it has meant to me during this time. It deserves the distinction of ‘*The Preacher’s Magazine*.’ On account of its being so specific it most efficiently occupies a coveted place with me.”

The Inspiration of Memorial Day

REV. DAVID JAMES BURRELL, D.D., LL.D., New York City

Text: "And I looked and beheld a white cloud and upon it sat one like—" Rev. 14:14.

At this Memorial season, when the whole nation assembles to pay tribute to the memory of our heroes who fell on the high places of the field, let me call to your remembrance the singular vision which some of our solidiers of the World War saw, or believed they saw, while they were fighting in Flanders—a white Christ, outlined on the clouds, beckoning them to victory. Was that an optical illusion? Not all who fought in Flanders professed to see it. There were all sorts of soldiers, you understand; but the vision was only for those who were animated by love of country and love of God.

Did they really see it? Shall we come down from the Mount of Vision to quibble about optics? Is the body more real than the soul? Enter into thy closet and shut the door, and open thy heart and say if the White Christ is not more real than hands and feet. The question is not whether the supernatural is real, but whether we can naturalize the supernatural by translating it into the terms of common life. When the disciples come down from Hermon, will they reflect the glory they witness in the Master's face? That is the question. Will the men who have lived through Flanders to these piping times of peace, carry into their homes, their business and their citizenship the worship of Him to whom they lifted hands of supplication beyond the seas?

The sound of muffled drums called me to my window yesterday, to see a company of soldiers passing by with guns reversed, when suddenly the drums gave way to the triumphal music of "Onward, Christian Soldiers!" This is the lesson of Memorial Day and the call of the brave, as I understand it.

In the ruins of Ross Castle at Killarney are the graves of the ancient kings of Ireland. On their tombstones may still be deciphered the symbols of royalty; but close beside them are other monuments, marked with the transverse sword and cross. "These," said the guide, "are the tombs of crusaders."

"Their swords are rust;

Their good steeds dust;

Their souls are with their God, we trust."

"The days of chivalry," wrote Edmund Burke, "are long gone by." No, never—never, while men are ready to pledge life and fortune and sacred honor for God and humanity. The former days were not better than now. The world turns on its axis every twenty-four hours, and with every turn it rolls a little further into the light of God.

There is more philosophy in milestones than in tombstones. A crime wave, they tell us, is the inevitable back-wash of war. Why not a reaction of patriotic devotion to law and order, to truth and righteousness, to humanity and God? It is for the Legion—for those who have survived the smoke clouds and the Vision—to say which it shall be.

I speak to neither slackers nor profiteers, but to those who, when they were marching along the borders of eternity and facing the Great Adventure, had serious thoughts of the great verities. They may not, indeed, have seen the outline of any White Christ against the sky; but surely in those awful days they were eye-witnesses of the majesty of God! Can they forget?

If ever such a vision has come to you, my friend, whether in Flanders or elsewhere, your problem of all problems is to translate it into the terms of common life.

To be a patriot means more than to doff one's hat when the Star Spangled Banner is in the air, or to sound the praises of the Land of the Free. It involves four patriotic duties, to wit:

I. To make the most and best of oneself. If thou wouldst be a good citizen, to thine own self be true. Not long ago the newspapers made mention of a young man who had been honored by our civil authorities for saving the life of a drowning woman. Let us have the whole story. His mother was a Christian woman who had been left a widow with two sons. One of them, a crippled boy, shared his mother's religion, and with Christian fidelity wove baskets to support her. The other spent his days with boon companions at the wharves; and one day, on hearing a woman's cry for help, he plunged in and saved her. Which of these twain, think you, was the real hero—the son with the medal or the crippled wage-earner in that humble home?

II. To stand for the underlying principles of our country. What are they? All of them practically center in the sanctity of the law. Our only King is King People; and the only expression of King People's voice is law.

The man who reserves the right to disobey any law whatever because it does not please him is a constructive anarchist. The only liberty we know is liberty under law. So-called "individual freedom" is merged in social freedom, with all its social compensations. No man in America is free to do what he pleases, unless to do that which is consistent with the expressed will of the people and the rights of other men. Whether it be the Sunday law, the Volstead law, the Income Tax law, or any other, no man can be a good citizen and disregard it.

III. There are the cosmopolitan duties which devolve upon us as Americans: and the men who went abroad in our behalf should be the first to recognize them. They have helped to bring the ends of the world together. "The League of Nations" is neither dead nor postponed *sine die*. Its blunders provoked a period of suspended animation or "innocuous desuetude," but its great purpose lies in the direction of manifest destiny. The supreme mistake of the conference was forecast by President Lincoln in a proclamation issued during the darkest days of our Civil War. "We have grown," he wrote, "in numbers, wealth, and

power as no other nation has ever grown, and we have forgotten God! We have forgotten the gracious Hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us."

IV. This brings us to the fourth and most important of our post-war duties, which is to be mindful of God. We speak of our land as "God's Country," and so it is. He sent men, under the banner of the Cross, to discover it. He moved its builders to lay its foundations deep in truth and righteousness. He has given us a name far and near as a Christian nation.

Thus do we stand committed by all that is sacred in law and logic, in the philosophy of history, and the hope of future prosperity, to the Gospel of the grace of God.

In front of a Federal Building in New York City stands a bronze figure of Washington. The world has moved since his time, but it has not moved an

inch from the vital and eternal principles which shaped his personal and public life. To the passing throng he still preaches in the memorable words of his farewell address: "It is my earnest prayer to God that he would be most graciously pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the divine Author of our religion; without a humble imitation of whose example in these things we can never hope to be a happy nation."

I make no apology for calling these things to the remembrance of the men who went across to fight our battles for us. They largely swing the welfare of the nation. Their service chevron multiplies their influence by ten. The opinions that prevail around their camp-fires go whispering upon the air. If they have seen the pillars tremble, if they have gone through bloody seas to save the Republic, if they have caught the vision that is nowhere seen except in the smoky skies above Armageddon, let them say so! Our country calls on such men, seasoned in storm and stress, as upon all good citizens, to render unto Caesar the things that be Caesar's, and unto God the things that are God's.

Building A Church Staff

Where to Begin? Realizing on the Opportunity

REV. WILLIAM S. MITCHELL, D.D., Worcester, Mass.

The Church Staff is not some recent invention of program-mad preachers intent only upon the exploitation of their fads and hobbies at the expense of the church. Any serious study of the causes behind it will at once clear our understanding of that accusation and adequately explain it as the necessary outgrowth of the multiplied activities and responsibilities of a modern church program. A church staff is still sufficiently new to afford us the interesting possibility of studying its evolution in all its various stages of development simultaneously, if we will but look around us. Such a study is both instructive and suggestive to the church and pastor contemplating the organization of such a corps of workers.

With the new emphasis in our churches upon a program which will offer the church constituency and the community something more than the old-time routine of preaching and pastoral visitation there must come the fullest appreciation of the impossibility of carrying on such an advanced program with a single worker, the minister, and further, that the increased expenditure demanded by these additional workers is fully justified on the best business principles by the results so secured.

The historic provision for the administration of church activities and responsibilities has been through a single trained and salaried worker, the minister. To provide for the growing responsibilities which even the slightest expansion of the old-time program brought, we surrounded him with a corps of volunteer assistants, the Sunday School Superintendent, the presidents of the Ladies' Aid, of the Men's Club, of the Missionary

Society, a club leader for the boys, and, later, a club leader for the girls. Early in our development of the church program came the necessity for paid service in the choir loft, the organist, the choir-leader, the quartet, but for the remainder of our program we depended upon untrained and volunteer workers.

With the growth of our churches and the expansion of the membership of our larger churches two forms of assistance have come to the aid of that greatly burdened man, the minister. We have given him an assistant pastor to aid him in pastoral visitation and the innumerable demands upon his time, or, we have given him a private secretary, to relieve him of the mechanical labor of his letter writing and sermon-typing, as well as other details, but seldom has this assistance proven to be *both and!* Usually it has been *either or!*

The pastoral assistance has varied considerably from the callow apprentice to the trade of shepherding, to the retired or semi-retired brother, who, for small remuneration, because of age or undesirability, has been willing to share the responsibilities of the pastor as a sort of clerical choreboy. To vary again this somewhat monotonous alternation between age and youth we have developed the Pastor's Assistant, that Woman-of-all-Church-Work, usually, who has more or less happily combined the vastly differing responsibilities of typing the parson's letters, filing his correspondence, looking up his references and discovering his illustrations, calling upon the sick and appeasing the wrath of the peeved parishioner.

The modern program, with its emphasis upon organized and directed activities, specialized and intensive supervision, and seven-day service has changed all this, or must soon. Already we have laid in their graves the unrecognized martyrs who attempted to function as a staff in their own persons and with the single 24 hours of the individual!

It has been chiefly the rapidly changing program of religious education which has brought this about. The change from the old-time Sunday School with its Pleasant Sunday Afternoon Hour to the modern, efficient Church School is as great as that from the old-time one-horse-chaise to the modern twin-six. It began with a graded school and the introduction of real teaching in the place of pretty, harmless little homilies which any one with a modicum of preparation and training, plus a religious experience, could be counted on to furnish almost at notice. The new curricula of these church schools, with their graded lessons prepared by educators and demanding real skill in teaching, have begun to drive the old-time teacher out of his or her comfortable habit of decades and call for people who really know something about teaching. That, under present circumstances, is very much as though we should advance all our day-school subjects by five years, together with the abolishing of every normal school and then call for the teachers to see us through! The old-time Sunday School Superintendent, with his own, unique presentation of the lesson to the school *en masse*, has utterly disappeared before this dismaying necessity for facing a real school which looks to him for direction. Few laymen have the technical preparation to meet this emergency—hence the Director of Religious Education.

With this emphasis and growth of week-day activities, the technical development of work with boys and girls and the new need for full-time workers trained for this new type of work has brought about our present church staff.

The creation of a staff, both as to personnel and finance, is not usually an instantaneous thing. The hard-headed members of the governing church board have to be convinced that such additional workers are necessary and the sustaining constituency convinced that it is a legitimate charge to be maintained by their subscriptions. After that comes the still more difficult task of selecting the workers. The best argument for a staff is results with a worker or two. A certain denominational Board, seeing the need and large opportunity in a strategic church invested for two or three years an amount of approximately \$1200 in supplemental aid towards the support of two staff workers. This so demonstrated the wisdom of having the workers, that today this same church is investing, without outside aid, in the two workers in the departments assisted, the sum of \$4,600 annually.

But where should the building begin?

The answer obviously is—where the need is greatest. Where is it? Among the young people for whom no adequate program has ever been provided? In the pastoral visitation, where

possible new members are not being reached and old members are being lost through lack of attention and pastoral care? In the handling of the detail of the church organization, the business of the church?

Ordinarily the church secretary is a good place to begin. Some young woman, with stenographic experience, tact, church experience, takes over the multitudinous details which accompany the modern church program. If this worker has had field experience that is better still. The trouble with most church offices in the effective handling of the membership of the church is that they are unfortunately divorced from the field. The pastor and his assistants have information concerning addresses, conditions, family relationships, obtained first-hand which the office ought to have but does not even know to exist. On the other hand the office has information, sometimes of changed addresses, sometimes of overdue subscriptions which mean loss of interest and the field worker knows nothing of these. The two must go together. The worker who can combine assistance in visitation with the work of the office at once justifies in a very effective way the expenditure upon her salary. The modern church staff should be a team capable of playing a team game and of exchanging positions rather than a staff of specialists in individual fields whose interests end with the boundaries of their departments.

With the advent of such a worker and the opening of a church office, if the latter is really handling the business which will begin to gravitate to it, there will speedily arise as a normal situation the necessity of either supplementing the office by an additional part-time or whole-time worker, or the confining of the secretary's work entirely to the office and the taking of another worker for visitation. The staff is beginning to build itself. The growing demands are the results of efficient service already rendered.

In this church which is building its staff there are probably a number of young people. If the usual condition exists in that church, there is little provision for its young people aside from a somewhat anaemic Christian Endeavor or Epworth League or B. Y. P. U., too frequently the resting place of an earlier generation of youth which has now damned up the current by its failure to realize that youth has past. Youth, year by year, is sending up its new and reinforcing battalions recruited from those younger, only to lose them in this dull and tactless struggle with age. Even the church itself, in many instances, is not only indifferent, but actually antagonistic to its young people.

Here indeed is opportunity.

Into such a church three years ago came a talented young theological student as a part-time worker. He could give only his week-ends, Friday evenings, Saturdays and Sundays. Being of a musical trend he first organized a chorus choir of young people who had never been invited to sing in the church. To give dignity to their service they were vested and the ladies of the church made up the vestments. Here, at once, was something in which youth took an interest,

something which was a pleasure and not a duty in the name of religion. The choir began to grow and now numbers over 150. The somewhat decrepit young people's society immediately had a new influx of young life, for these youngsters mobilized for the choir were carried into the society by the leadership and inspiration of this young worker. Saturdays were devoted to a recreation program. This church never had heard of such. But each Saturday afternoon a group of young people started for the country, hiking. Sometimes instead of a hike it was a straw-ride; in winter a sled-ride, winding up at some hospitable home where eats were provided. In the summer, swims (for lakes abounded in this section) substituted for hikes. In the fall corn-roasts were the feature. The chief thing was just companionship—the companionship of youth with some one young enough to understand. Out of these hikes came many a confidence and more than one young person was steadied in times of temptation, or snatched back from impending peril, or actually lifted after the fall had occurred back to a footing of character again. What wonder that this group of young people grew and grew! Why should it seem a surprising thing that last fall more than 50 of these young people were in college and university when normally less than ten would have been there! Did it pay? In dollars and cents? The facts are that this same group of young people subscribed toward the building fund of this church last year twice as much as the salary of this worker for that year, while the attractiveness of that great, growing choir, the pull of this young people's group for other young people indifferent and lost to the average church, the coming of more than 50 members of this group into the church as confessing Christians in this same year, is the answer as to the worth of it.

In the industrial community in which this church is located there is constant need calling for the administration of charitable funds in the wisest manner. Numbers of girls come into this city to seek employment, away from home and friends. These features of need called for more than the hit-or-miss of volunteer service, so an additional worker, a deaconess, was taken on. She was made responsible for the care of the church poor-fund and its administering. She also took the responsibility for the visitation of the sick, the aged, the shut-ins, the strangers. Due to her intelligent ministry the funds available were made constantly to do double service. Persons needing lodgings are placed with a family needing roomers and with the same funds two bits of service are rendered. Any need or crisis is immediately met by skilled service. Employment is secured, boarding places are suggested, the poor relieved, every effort made to minister in the name of Christ and his Church. Here, again, the church is realizing upon its opportunity.

Meanwhile, the Church School finds it necessary, owing to the transitory character of many of the families from which its scholars come, to follow most closely its absentees. A part-time

paid visitor is engaged, a woman with time to give to this work and with love for it, and for a financial investment so small as to be trivial this loose end of the work is caught up and the attendance of the school improves.

Now the time has come to attack the school problem itself. For some years a desultory attempt has been made in an old, dilapidated church building in the foreign quarter to carry on mission work, with little tangible result. A change in workers brings the possibility of another type of staff worker. A young woman thoroughly trained in religious education and with experience in mission work is added to the staff under the double title of Director of Religious Education and Director of the Community Center. Instantly the Center leaps into new life. Forty volunteer workers are enlisted for clubs and classes and a laboratory opened for the social service work of the Church School. The church begins to serve the community and in doing so enlists the co-operation of the Y. W. C. A., the State Normal School, the local Art School and Natural History Society and the enlistment provides a new understanding and co-operation for the church with these agencies in addition to the service so commanded.

Meanwhile, in the Church School itself, a department which was the bugbear of the officary is headed by this same worker temporarily to organize it and bring order out of chaos. This is achieved. The teaching personnel is strengthened and the way then is clear to attack other problems in the school. Here is none of your technical, desk-method direction of religious education. There is no room in this field for the educational technician. We have too many supposedly such already. What the average church needs is a worker with the training to do an efficient service in the direction of its educational work, plus the understanding and team-work in the whole program of the church which will make its religious education part of the entire program and not apart from it.

Looking at the task in which this particular staff has grown out of actual needs to its present numbers, it is evident that the future lines of development will lead toward a Worker with Young People, possibly a Director of Work with Boys and a Director of Work with Girls, and further still, additional assistance in pastoral visitation, perhaps with a co-pastor giving entire time to visitation and pastoral ministry.

The staff which will justify itself most surely will be one called into being by real needs and which meets those needs in so efficient a manner as to answer every question and elicitate that confidence and support which are necessary to the successful growth and progress of any church.

GIVING IS LIVING

"For giving is living," the angel said,
 "Go, feed to the hungry sweet charity's bread."
 "And must I keep giving again and again?"
 My selfish and querulous answer ran.
 "Oh! no!" said the angel, piercing me through,
 "Just give till the Master stops giving to you."

The Good Shepherd Service in Song and Story

Suggestions for Morning or Evening Song Service

REV. CHARLES R. MCKEAN, Raton, New Mexico

(No theme contains greater possibilities for an impressive and spiritual service than that of the Good Shepherd and his Sheep, with glimpses of the Land of Palestine. The following on the Twenty-third Psalm, is very suggestive.—*Ed. Exp*)

1. *Organ Prelude:* "Pastoral Symphony" from the "Messiah."—*Handel*.

Perfect Trust. "The Lord is my shepherd; I shall not want."

Few statements in the English language have brought more comfort and peace to tired and troubled hearts than this simple declaration of abiding faith by the sweet singer of old. Few portions of sacred Scripture have found deeper lodgment in the heart of humanity than this opening verse of the Shepherd Psalm. That particularly intimate relationship existing between the Oriental shepherd and his sheep is fittingly suggestive of the beautiful relationship that should exist between Christians and Christ, the "Shepherd and Bishop of our souls." Let us seek to fathom the perfect trust of the sheep in the wise and watchful shepherd and say with deepest confidence, "The Lord is my shepherd; I shall not want."

2. *Hymn.* "'Tis so Sweet to Trust in Jesus."—*Kirkpatrick*.

The Contentment of Green Pastures. "He maketh me to lie down in green pastures."

Palestine is a land having much of arid wastes and barren hills. Green pastures are the desire of both sheep and shepherd. Happy are they when abundant pasturage is found and the flock may eat in peace until every want is satisfied. Then it is that the sheep "lie down in green pastures," when hunger is fully appeased and the flock is at peace with the world. May we know the contentment of feeding in the green pastures provided by our eternal Shepherd!

3. *Quartette:* "In Heavenly Pastures."—*Root*.

The Satisfaction of Still Waters. "He leadeth me beside the still waters."

We who live in the great Southwest can look about us and see a land much like that of Palestine, a land of dry wastes and scant herbage, of rugged mountains and swift-flowing streams, a land where water is scarce yet very essential. Now it is a daily task for the shepherd to provide drink for his flock. Sometimes he can find a quiet pool or fountain, or a deep, cool well of water. Then he is happy. But again he cannot find these, and his flock must drink from some mountain torrent. But the sheep are afraid of such streams and will not go near lest they be carried off their feet by the current and so be borne away to perish. We are told that it is then that the shepherd of David's land shows his consideration for the sheep. He chooses a place adapted for the purpose and dams up a portion of the stream, making thus a quiet pool from which the sheep can drink

in safety. So he provides "waters of quietness" for his flock. May we know the "waters of quietness" that the Lord our Shepherd provides for his flock!

4. *Duet.* "Jesus Leads."—*Sweeney*.

The Joy of Restoration. "He restoreth my soul."

Sheep are certainly foolish creatures. The shepherd must be constantly on the lookout lest some wayward or foolish one strays away from the flock and is lost. Sometimes the sheep wander upon private property and are then held for trespass. But worst of all is the plight of the sheep that is separated from the flock, roaming about over the mountains or desert, lost and alone. Unless the shepherd comes soon it is sure to become the prey of wolves or jackals. But the joy of the lost and despairing sheep when it hears the shepherd's voice in a long ringing cry is equaled only by the joy of a wandering child of God as he hears the loving voice of the Saviour calling him back to peace and happiness.

5. *Solo:* "The Ninety and Nine."—*Campion*.

Paths of Righteousness. "He leadeth me in the paths of righteousness for his name's sake."

Palestine, like our great Southwest, is a land of paths and trails. Some of these are safe and lead to the desired destination. But many lead nowhere or break off abruptly at the edge of a precipice. These paths the shepherd must know as he leads his flocks about over the hills. To lead a flock on a path that stops at a precipice would be to lead them to destruction. Moreover the shepherd is jealous for his reputation. One disastrous happening in the mountains and his good name as a shepherd is gone. How like our heavenly Shepherd! He has put his very reputation at stake for you and for me.

6. *Quartette.* "Step by Step."—*McPhail*.

The Valley of the Shadow. "Yea, though I walk through the valley of the shadow of death, I will fear no evil,"

I doubt not that the writer of this psalm had in mind some deep, dark and dangerous mountain gorge that was known as "The Valley of the Shadow of Death," because of some tragedy that had at some time befallen a flock there. It must have been a place dreaded by shepherd and sheep because of danger constantly lurking about in the form of falling rocks or fierce wild beasts. But such was the confidence of the sheep in the shepherd that they would not shrink from the ordeal of passing through this place if he was leading them. We too may pass through the Valley of the Shadow if our divine Shepherd leads.

7. *Hymn.* "There'll be no Dark Valley."—*Sankey*.

The Comforting Rod and Staff. "Thy rod and thy staff they comfort me."

The shepherd commonly goes unarmed save for

the rod that he carries to beat off wild beasts and the staff that he carries to guide wayward sheep. The rod is a short, heavy club that is a formidable weapon in the hands of a stronghearted shepherd. Wild beasts soon know to fear it and keep their distance. The staff is the well known shepherd's staff with crook at the end. Many a sheep has been drawn back from the brink of a precipice by the shepherd's staff. Truly the rod and the staff are a comfort to the sheep.

8. *Quartette*. "Come Unto Me."—*Stebbins*.

Feasting in the Midst of Enemies. "Thou preparest a table before me in the presence of mine enemies."

The sheep have many enemies that the shepherd must be constantly on the lookout to avoid. When green pastures are found the shepherd must go over the ground for poisonous weeds the unwary sheep might eat, and for poisonous snakes that might be lurking in the grass. With these cleared away there are still the wolves and the jackals that even in daylight often follow the sheep and are kept at a respectful distance only by the vigilance of the shepherd. Truly the sheep feast "in the presence of their enemies" under such circumstances. How suggestive this is of the Christian feasting on the Bread of Life even though the world about him may be in turmoil!

9. *Anthem*. "The King of Love My Shepherd Is."—*Shelley*.

The Anointed Head. "Thou anointest my head with oil."

The long day on the open range is done and the

sheep have gathered at the door of the corral. Tired and footsore they are ready for rest. Then the shepherd takes his place at the door and as the sheep pass by him one by one he examines each that he may anoint with healing oil bruised knees or scratched sides or wounded heads, suffered from the sharp stones of the trail. What loving thoughtfulness on the part of the shepherd!

10. *Hymn*. Solo: "Does Jesus Care?"—*Hall*.

The Brimming Cup. "My cup runneth over."

Perhaps some sheep has been pushed aside at the watering place and has not had a chance to satisfy its thirst. The thoughtful shepherd provides a pail of water and offers each sheep as it passes into the corral a drink of fresh water. It is just a final act of considerateness before the night settles down over all. How suggestive of the care and considerateness of Christ for his own flock!

11. *Hymn*. "Shepherd of Israel."—*Stebbins*.

Abiding Goodness and Mercy. "Surely goodness and mercy shall follow me all the days of my life."

All is quiet within the corral and as the sheep lies down to sleep it is with a feeling of perfect security not only for the present but for all time. May we close our busy, trying days in the same spirit of serene trust in a never-failing Shepherd!

12. *Solo*: "In the Secret of His Presence."—*Stebbins*.

Forever with the Lord. "And I shall dwell in the house of the Lord forever."

May this be your resolve and mine as we close our eyes in sleep tonight!

13. *Solo*: "Forever With the Lord."—*Gounod*.

"Finding Finest Sermons in Church History"

An Answer to Correspondents

REV. ROBERT P. HALLOCK, D.D., Valatie, N. Y.

(Note: Appreciative letters from our subscribers as far apart as Galena, Illinois, and Ricetown, Saskatchewan, Canada, are typical of the interest awakened by an article in our February number by the Rev. Dr. Robert C. Hallock, on the subject, "Finding Finest Sermons in Church History." They ask as to his methods and manner of treating church history for sermonic use. He has consented to explain so far as possible in brief space. The article will be appreciated, we are sure, not alone by the inquirers, but by many others desiring information upon this interesting preaching method.)

We wish to add that *The Expositor* gladly welcomes letters from all subscribers upon any matters of interest to them. Dr. Hallock's answer to his inquirers, is as follows.—*Ed. Exp.*)

Needless is it for me to say that there are no books from which I could have "cabbaged" church history sermons; nor is that what you want. You would be the first to affirm that every man must grow his own sermons; that even the Bible does not supply sermons, but sermon substrata and sermon inspiration.

Equally needless for me to distinguish between annalistic lectures upon church history facts, and

God-given sermons based upon those facts. The annals of Israel's national life are one thing; God's lessons from those facts, quite another.

What you desire, no doubt, is some suggestion and stimulus helpful in preaching true sermons from church history themes. Might it not be the most helpful method, then, for me to answer your interrogatories by giving a brief record of my own personal experiences?

I began a good many years ago with a series of prayer meeting addresses upon "the Great Story of Our Christian Church." That reading gave the background of knowledge which proved valuable later. Demands of subject and audience carried that course of addresses to perhaps a year's length. Afterwards a new pastorate set me on a series of sermons: "The Great Preachers of the Christian Centuries." In this case I concentrated an era upon a man; as for instance, Chrysostom of the Golden Lips gave a wonderful story of the Eastern church, from Constantine the Great and Nicaea to Julian the Apostate and Chrysostom's death. So likewise Peter the Hermit, and Bernard of Clairvaux, took me into that vast cataclysm which we call the Crusades, and gave a marvelously fascinating study of the times, the church, and the

men. Bernard of Clairvaux is one of the gigantic figures of the Middle Ages; and I pause to say that one of the outstanding intellectual and oratorical experiences of my life was to hear that great Christian scholar and orator, Richard Salter Storrs, give the L. P. Stone course of lectures at Princeton upon **Bernard of Clairvaux, his Life and Times.**

Two hundred years later, Wyclif the Morning Star of the Reformation thrills preacher and audience with the story of his work, the burning of his exhumed body and flinging of his ashes into the little Swift brook, whence they were borne "from the Avon to the Severn, from the Severn to the Sea,"—"emblem of his doctrine," says old Thomas Fuller," now dispersed all the world over."

Born 68 years after Wyclif's death, Savonarola, the Martyr Reformer, illumines with the blaze of his flaming fagots all the blackness of his times: and he brings the story down the years to Martin Luther, that "old lion" whose roar shook the Pope upon his seat. Luther, Calvin, John Knox, each gives sermons of fascinating interest and message; and then the study comes on to later days and finds in John Wesley, George Whitefield, and the Age of Fire, a whole series of magnificent themes; until at last the sermon course comes down to Charles G. Finney, Dwight L. Moody, Beecher, Spurgeon, and Phillips Brooks.

Here were fourteen of the "Great Preachers of the Christian Centuries," and they absolutely demanded at least twice that number of the noblest sermons any one could possibly prepare and preach. And please note that each discourse of the course was a sermon—not merely a lecture on church history. The plan was, that in each sermon the swift, sweeping introduction should paint the background of historical connection; the discussion should tell rapidly and comprehensively the outstanding events of the giant's life, his mighty message, and what God did with and through him; then that the lessons from the study of the day should be packed with spiritual meaning, and presented with all the power and eloquence of which the preacher was capable.

Perhaps I might be permitted to testify that, taken all in all, this proved to be one of the most inspiring courses of sermons I have found in many years of preaching. It combined the "human interest story" of biography, the uplifting power of "heroes and hero-worship," the splendor of the wide sweep of historic imagination, and the spiritual glory of comprehending "what hath God wrought" in carrying his mighty plans to fruition. Nor was any single subject lacking in penetrating personal lessons for the individual hearer.

There is another course of sermons upon the subject: **Epic Crises of Christian Church History**, dealing with big epochs and chief events rather than individual men. As Creasey in his famous monographs discussed the Fifteen Decisive Battles of the World, so the preacher will find a dozen decisive epochs and crises in Christian Church History which will inspire majestic discourses. Ten great persecutions; the Nicaea council, before and after; monasticism, its pathos and power; the Church upon the throne; conquest of the bar-

barian; the inrush of Islam; the fall of Constantinople, revival of learning, invention of printing, and discovery of America; the Reformation glory; the Age of Fire; the marvel of modern missions; today's miracle, the reunion of Christendom; a vision of the Ultimate Church—these twelve are subjects superb in their possibilities.

But as to books and reading, concerning which in particular you ask: let me reply in general that I read very widely, and sought my material from varied sources, but that I found no single set of books upon which to base the sermon courses. Being for ten years pastor in a college town I had access to the college library, where perhaps the greatest advantage I found was Poole's Index to Current Literature, with files of back numbers of many magazines in which one may find able monographs upon both historic personages and historic eras. But on my own bookshelves I had sources of information concerning most of my subjects by turning to standard cyclopedias, to Schaff-Herzog, and to such general works as Schaff's "History of the Christian Church" (6 vol.), Geo. P. Fisher's work (same title, 1 vol.), and special works upon individual men and eras. Uhlhorn's "Conflict of Christianity with Heathenism" proved a stimulating and informing volume for the times from the death of John to that of Julian the Apostate. Doctor John Lord's "Beacon Lights of History" furnishes good material and a fine model; the series of little volumes, "Epochs of History," and "Epochs of Church History," has some single volumes such as that on the Crusades which give the historical background in condensed form. "Some Heretics of Yesterday," Dr. S. E. Herrick's little volume of evening sermons to his young people, is quite suggestive. I read F. W. Farrar's fairly interesting novel, "Gathering Clouds," of which Chrysostom is the central character. For Bernard of Clairvaux and his times I have already spoken of Dr. Storrs' great course of lectures, which was afterwards published in a noble volume. The material upon Wyclif is abundant, and the American Bible Society can furnish it. Savonarola is a favorite subject of writers on Florence. Mrs. Oliphant's "Makers of Florence" is well known; George Eliot's "Romola" is a famous novel with Savonarola as the central figure. Dean Milman has a book of essays on him, Erasmus, and other subjects. I bought Prof. William Clark's "Life of Savonarola" and found it adequate for all practical purposes of my course. And when we come to Luther, Calvin, Knox, and the later names, it is surely not necessary for me to give lists of authorities. Of course Finney's "Autobiography" is the necessary book for sermons on that remarkable Bringer of Divine Fire. It seems as though any minister ought to be inspired as a winner of souls by reading Finney's unpretentious but marvelous story of his own conversion, and of the way in which God led him to do a work second to none in modern days, for the thorough conversion of thousands. The after history of whole cities was molded by Finney's evangelistic labors.

It remains for me to say a few words as to my own method of reading for my sermons. Each

sermon had to be prepared the week preceding the Sunday of its preaching: these sermons were the product of an ordinary pastor's weekly work.

My method of preparation was first, to read rapidly early in the week for the general historical background of next Sunday's sermon, connecting it up with last Sunday's sermon both in my own mind and in the attack of the following sermon, so that the people should have continuity of impression. Then after midweek prayer meeting was over, I would buckle in to size up the man himself, his mission and message, jotting every striking thought that came to me as a possible main point of my sermon to be; thus the outline of my sermon grew while I was doing my reading. In the latter part of the week I would seek for a clear vision of the whole meaning of his life and work, the sources of his transcendent power and influence, the splendor of his eloquence, the grandeur of his personality, so that when I came to preach upon this Great Preacher I should be speaking of a man who had become one of my heroes! And all the

while I was keeping my soul open to the voice of the Spirit, that I might know what were the lessons for my own people today that the Lord would have me preach to them in application of this message from Christian Church History in which God was working. As I practically never write out sermons in full, but make many notes, study them, then make careful analysis of the whole sermon, absorb that into my inmost being, and then put written words aside and go and preach the message God has given me with all my mind and heart and soul, I do not need to say that if ever I have to preach on the same subjects again I have no dead manuscript that I can dig up from my "barrel," but must simply go at it and do the work all over again! Which is a blessing to both preacher and people: for the "dead line" draws near when the preacher begins simply to live on his past mental and spiritual labors, preaching old sermons and blowing dead ashes of the past to try to kindle a flame!

From Malachi to Matthew

The Four Silent Centuries

IV

It was during the leadership of the house of the Maccabees, of whom we were speaking in our former chapter, that the territory of the Palestinian Jews was enlarged until it took in the three divisions which we find at the coming of Christ—namely, Judea, Samaria and Galilee. It was during this period also that the different religious sects arose that played their part in the days of the Christ.

There is but one more section in the history, and that connects us up with the time of Christ. With the fall of the House of the Maccabees came the ascendancy and supremacy of the great world-power, Rome. In the year 63 B. C., Pompey entered Syria with the Roman army. He conquered Palestine and made it tributary. But he did not disturb the Temple or the religious life of the Jews. Though they had to undergo some hardships, on the whole they were granted large liberties. Anthony a little later appointed Herod, afterwards called Herod the Great, as king of the Jews. He was not a Jew, but he was closely allied to the Jews, one of his wives being a daughter of the House of the Maccabees—the stately and beautiful Mariamne. But he was jealous of her and jealous of her sons, who were his sons too, and so murdered both her and them. These were the last of the Maccabees and with their death that House went out of existence.

Herod, bad as he was, did many good things for the Jews—one of which was to rebuild their Temple. It was probably from policy, but he did it on a scale of such grandeur and beauty that it became a common proverb: "He that hath not seen Herod's Temple has seen nothing beautiful." Its style of architecture bore witness to the prevailing Greek culture, and it was forty and six years in building. Christ himself taught in its

costly courts, and the Jews were proud of the building.

Herod died in the year 5 B. C., in the days of Christ's infancy. On his death Caesar at Rome divided Palestine among Archelaus, Herod Antipas, and Philip.

Thus is the blank between the two testaments filled. We are able to connect Malachi and Matthew. We are ready for the Christ and the Cross and the New Testament and the new and glorious age that was ushered in by the song of the angels on the first Christmas Day.

It may seem like anti-climax, but there is one thing that remains to make our story fairly complete. That is to mention how much we owe to the books of the Apocrypha for our knowledge of this interbiblical history, and along with this to give a bare mention of what those books are and the nature of them.

I have already named them—the First and Second Books of Esdras, Tobit, Judith, the Remainder of Esther, the Wisdom of Solomon, Ecclesiasticus, Baruch (with the Epistle of Jeremiah), The Song of the Three Holy Children, Bel and the Dragon, The History of Susanna, The Prayer of Manasses, and First and Second Maccabees—in all fourteen books, and they contain about as much material as one-third of the Old Testament.

I will give briefest possible mention of the nature and contents of the books. The Remainder of Esther is a fragment supposed to supplement the defect that the name of God is not mentioned in the Book of Esther itself, though the Book of Esther really needs no such supplement.

Bel and the Dragon is a fragment supposed to belong to the end of the Book of Daniel.

The Prayer of Manasses is the shortest of all the Apocryphal writings and is regarded as an ap-

pendix to Chronicles. It is represented as being a prayer of Manasses, king of Judah, when he was held captive in Babylon.

Baruch, with the Epistle of Jeremiah, is a book of history, exhortation and law. Baruch, the scribe, was secretary to Jeremiah, and shared his master's exile in Egypt. It gives interpretations of God's dealings with his people and some very beautiful and noble prayers.

The Song of the Three Holy Children was supposed to be sung by the martyrs of the Book of Daniel when in the furnace of fire into which they were cast for their refusal to worship the idol. It is a hymn of adoration and contains a splendid protest against idolatry.

These are the shorter books of the Apocrypha.

Of the larger, one is the History of Susanna. It is the story of a pure woman who was the wife of a good man in Israel. It reminds one of the story of Joseph's temptation by Potiphar's wife; only in this case the tempters are men. The story inspires faith in God. It also sets into light the value of cross-examination in courts of justice as a means of getting at the true facts of a case.

The Book of Judith is a beautiful romance with a political motive. It sets forth the power of woman's beauty; but in her case it was beauty consecrated, through faith in God, to the cause of country.

The story of the book is briefly this: Holofernes, the General of Nebuchadnezzar, turns his victorious arms against the Jews, who resolve upon a desperate defence. Holofernes lays rigorous siege to the strong fortress of Bethulia. When the Jews are at the point of despair one of their number, a beautiful widow named Judith, voluntarily assumes their rescue by strategy. She obtains consent to leave the Jewish fortress in the dead of night, accompanied only by her maidservant, in order to join the Assyrian camp. First of all she prays earnestly for guidance and success; then taking off her widow's mourning clothes, she puts on her most gorgeous attire together with jewels and other ornaments. She enters the Assyrian camp in the dead of night as a deserter from the Jews. She is welcomed and by her beauty and good conduct soon wins the confidence and affection of Holofernes. He makes a feast to which the widow and her maid are invited. When the feast is over, by a preconcerted plan the Assyrian General and the beautiful Jewish widow are left alone. He, however, is dead drunk and heavily asleep. With his own sword she cuts off his head and returns to the Jewish fortress in the dark with this trophy of her victory. The sight of the head of the slain Assyrian General puts new heart into the Jews, and, in the confusion of the discovery by the Assyrians of the death of their general, the Jews make a destructive attack; the enemies are put to flight, and in this way the people are delivered; and Judith, amid the praises of her nation, to a good old age of one hundred and five years lived to see the permanent effect of her daring deed. Judith became ever after a heroine in Jewish romance and poetry, a Hebrew Joan of Arc, and the tale of the deliverance she wrought for her people has been told in many languages.

Tobit is another historical romance. It is an exceedingly interesting didactic tale, the object of which is to show the value and reward of serving God faithfully.

Then there are First and Second Esdras. Esdras is the Greek form of the word Ezra. The First Book is a resetting of the story of the Jew's return out of captivity, such as we have in Chronicles, Nehemiah and Ezra in the Old Testament. The Second Book consists of a series of so-called angelic revelations and visions in which Ezra is instructed in some of the great mysteries of the moral world, and is assured of the final triumph of the righteous.

Then there are the two Books of the Maccabees. The First Book relates the fortunes of the Jews from the accession of Antiochus Epiphanes, in 175 B. C., to the death of the High Priest Simon, 135 B. C. The book is reliable history, drawn from trustworthy sources. Here is where we get our best help for the history of the interbiblical period—the period between the two Testaments. It fills the gap of the silent centuries. It tells us of the change of the world-power from the East to the West, from the Persian to the Grecian. It tells of the men and the measures, the wars and the martyrdoms that mark the heroic era after the exile among the Palestinian Jews.

The Second Book of the Maccabees is not history, but furnishes a sort of legendary commentary on the First Book. It has far more of religious than of historic interest.

The so-called Wisdom Literature of the Apocrypha remains to be mentioned. This consists of two books—the book of Ecclesiasticus and the book of The Wisdom of Solomon. Both of these are long books and are considered the finest in the Apocrypha. The book of Ecclesiasticus is of a type very similar to the Old Testament book of Proverbs, only it is twice as long.

The book entitled The Wisdom of Solomon affects to have Solomon as its author—or to have Solomon speak as he would have done had he lived in the days after the Exile. It is written to counteract the attraction of Greek thought and to give the Jews an intelligent grasp of their own religion, set forth as literally the Divine Wisdom. One of the chief excellencies of this book is its clear teachings of the doctrine of immortality.

The Apocrypha is in fact a whole library of books, in which we find sacred histories, holy romances, thrilling songs of praise, and reverent and uplifting prayers. It is a literature of no mean order. There may be, in fact there is, some dross in it; but there is a lot of pure gold.

While I have mentioned some of the books as being of historical value, I only mean that some are especially so; for by their historical allusions and settings, as also by many direct statements they are all of use in making up a true chronology and picture of life in the interbiblical period.

As was said in the beginning, the books of the Apocrypha are worthy of far more attention than they receive, and if for no other reason, for the light which they shed upon the otherwise so nearly silent centuries between Malachi and Matthew—between the Old Testament and the New.

Does Sensational Preaching Pay?

REV. A. RUSSELL TOMLIN, Stevenage, Herts, England

Some little time ago an interesting article appeared in an English leading daily by a prominent Free Churchman on the question: "Why men do *not* go to Church," in which the writer gave some interesting reproductions of preacher's topics setting out "Sunday attractions." From a certain journal he reproduced topics as follows: "A Hair of Mohammed, or Why Do We Worship Relics?" "Why is Woman Woman's Most Relentless Foe?" "Why Men Do Not Go to Church," "A Message for He Men," "When a Catholic Marries a Protestant, Why Are They Considered as Not Married?" The article, with its sensational topics, has led us to ask: "Is this kind of thing worth while? Does sensational preaching really pay?" We think the subject at least worth pondering.

The "motif" of these preachers, of course, is obvious. It is to gather a crowd; to sustain numbers, and, if possible, to augment them. To preach to empty seats is disheartening, and inasmuch as they are empty—useless. This, at any rate, we feel is the logic of these preachers—logic, leading them to resort to striking ways of drawing a congregation in the hope that their striking methods may be more remunerating in every legitimate sense of the word. Hence, the arresting topic, and the flashing advertisement. But again, we ask: "Is this sort of thing worth while? Does it pay to preach in this sensational fashion?" We take leave to suggest it does not, and on the following grounds.

Because, in the first place, pulpit sensationalism is so often unsensational. That is, as the world counts sensation. Out to win by the thrill the pulpit defeats its end we conceive in much the following way. A flashy title, an out-of-the-way topic, a lurid headline—and the people's attention is arrested. The non-church-goer, out for every thrill, decides to "try it." He goes to be amused, tickled, shocked as the case may be, anything for the thrill—only to come away, as he puts it, severely "taken in." There was nothing of the kind, at least, for him. "There wasn't much in it after all," he says, as he retails the experiment. The text was quite ordinary, and the sermon more ordinary still. He hoped to be entertained, and there was a plain message after all. He expected a certain line of thought to please his fancy, and the preacher went off at a different tangent altogether. He expected an out-spoken, epoch-making word, and there was only a simple evangelical appeal, after all. It was all so miserable, and all so different. What sensation there was, was chiefly in the flash—the flare. Feeling duped, he decides never to go again. "Once bit, twice shy," he says. The sensation was anything but a sensation—at least, to this worldly seeker, and, because it was not, the pulpit has failed by the very means with which it hoped to succeed.

Then, we hold, that pulpit sensationalism doesn't pay because the world can produce it so much better. In trying to be thrilling, the pulpit is up

against a competitor that is by no means to be despised. Out to provide this very thing, the world, to begin with, has an advantage over the pulpit. It is significant that if it takes the world all its time and all its skill to provide thrills for the people and to respond to the everlasting quest for novelty and sensation, what hope of success can the pulpit have when it is not supposed to exist for this kind of thing? Or if the pulpit, indulging in sensation, happens to score now and again, how long can it expect to hold those who by its sensation were drawn to itself? Will they not seek more sensation, just as the sensation of fast motoring craves for faster motoring still? "More wants more," and when it is not forthcoming, disappointment ensues, interest wanes, and fellowship ceases. The pulpit, we feel, cannot sustain it, even though, for a time, it wins by it, and, because it cannot (even though it were its province), it is better to relegate the tasks where the task can be better done.

In the last place, pulpit sensationalism does not pay, because it tends to alienate those whom it is the Church's best interest to hold. Generally speaking, the "best" people (that is, those who are truly spiritual), do not go to church for mere sensation. If they want sensation they go where they can get it, and where it is specially provided; but they do not go to church for it. They do not expect it from the church, hence, they do not seek it there. They go to church for something much more satisfying. They are not out for mere thrills, effervescences, unsatisfying husks. They want something more strengthening, more sustaining, more helpful for the knock-about demands of life. They realize they have a big battle to fight, cold blasts of temptation to endure, severe hardships to meet, sharp attacks on their faith to encounter, and they feel they want something more than mere sensational flimsies if they are to meet these with real success. They feel they need something really satisfying, substantial and nourishing—in a word, the solid, nourishing bread of the Gospel. And because this is what they need, they go, generally, where they can get it, leaving the sensation-monger of the pulpit to deal out his sensations to his heart's content. The pulpit is best advised, we think, when it sets itself to win, and to cater for the "best," even when in so doing it is at the expense of a little flash, excitement and thrill.

We conclude with two observations. The first is from that popular preacher Dr. Dinsdale T. Young. "Preach the four last things," he said recently, exhorting some young preachers. "Preach death, judgment, heaven and hell, and long after the people are sick and tired of all the novelty-mongers, they will want to hear you."

The second is also valuable. "How many ministers," it runs, "are vexed by that question—how to get people out to church services. Various

expedients may be tried . . . short sermons, sermons on the Bible, sermons on questions of the day, and then anything but sermons. A hand-organ and a monkey would draw one night, at least. It is not the size of the congregation that determines the worth of a man's ministry . . . It is what you raise, first of all, not how much you raise, that gives value to your crops. And that a man may attract the very best kind of congregation let him give himself to his people. Let there be a gift of patience, of hard work in the study, of pastoral visitation, of soul-seeking prayer. Let a man give himself to his people, and his people will give themselves to him. They may not come in shoals to his net, but the best fish will come. And they

will stay; they will not go away in shoals . . . A soul on fire with love for Christ and love for souls will attract people out of the chilly atmosphere of sin, as the warm home fire, seen through the uncurtained window, draws shivering, barefooted boys standing on the wintry pavement."

And both, we think, are right. Less showy, perhaps, in their methods, but for all that, we believe more enduring, and that's the thing that counts.

"Does sensational preaching pay?" For a while, no doubt, but for the best and long-timed results give us the unsensational ministry that knows nothing of tricks and catches, but only how to be faithful and abundant!

Where Hast Thou Called Today?

REV. HENRY H. BARSTOW, D.D., Auburn, N. Y.

As Naomi asked Ruth the question, "Where hast thou gleaned today?" so doth the pastor's wife ask him, "Where hast thou called today?" Ruth had a good story to tell, and one that in its outcome meant much for her, for Naomi, and for those with whom she had toiled. It would be a pleasing parallel to pursue, but we leave it at this point to devote our space to the more immediate problem of the pastor's relation to his people in their homes and places of business.

I venture to assert that with many ministers, if they allowed the real truth to escape their guarded lips, pastoral calling is regarded as the biggest bugbear they have to deal with. It is the one task in the performance of which they realize should lie the greatest opportunities for usefulness and at the same time in which they find the greatest chance for futility, waste, hypocrisy and defeat. "Where hast thou called today?" says the Mistress of the Manse. And the good man recites the list of his "calls." He feels a sort of professional pride in having made a goodly record as to the number of places touched; but he would have had to humble himself if his considerate wife had gone farther and had challenged him with a few direct questions, such as, "How many times did you offer prayer?" "How many times did you speak about the Lord?" "What was your uppermost feeling when Sister Jones praised you so lavishly on your last Sunday's sermon?" "How many did you speak to about coming out to prayer meeting?" "What better off was anybody really because you called?" "Did the kingdom of heaven come anywhere that you came?" etc., etc.

Is pastoral calling worth the minister's time and effort? Does it really hold the place of extreme importance traditionally attached to it? Is there any practical substitute for it that will enable the minister to do other things fully as important without forcing him to neglect his people's real needs? How can he make the most of the calls he finds time to make? What is the matter with the whole subject any way, and how are relief and efficiency to be secured? These are really

serious questions in the minds of many pastors, especially those charged with large pastorates in our growing cities. Many have answered them by frankly refusing to submit to the bondage of doorbell ringing in any regular fashion. Many substitute circularization at more or less regular intervals. Some content themselves with meeting the people at the church, and then calling on only the sick, the shut-ins and the strays. That is no petty task in itself particularly in churches outside of the small country parishes. In the latter regular calling is about all there is for a pastor to do, besides sermon preparation and hoeing his garden, unless he devotes himself to the community methods now so popularly employed in many rural fields.

A pastor of experience and judgment recently put the case to the writer in a letter as follows:

"Worst of all, however, is the pastoral calling—a round of social visits, mostly upon the women folk of his congregation, during which the pastor listens with attentive ear to all of the details of the most recent attack of indigestion, rheumatism or other physical ailments of the family and friends ad infinitum. He may try to turn the conversation to spiritual things but seldom gets further than exacting a promise to send the children more regularly to Sunday School. When it is possible to arrange for his calling so as to catch the men-folks at home the psychology of the call is not improved. Business and political gossip and discussion of the latest makes of automobiles may win out over pathology, but personal, spiritual discussion is not expected, and although when by a last effort the minister suggests a prayer at parting, no objection is raised by the family, he goes away usually feeling that the hour could have been spent more productively in some other way.

"Pastoral work, the dealing with the varied and vital problems of individual and family life holds out as much fascination as any possible activity on earth. But the social pastoral call in the home, while valuable for mere acquaintance sake, does not offer the proper setting for con-

structive, intensive, personal work. There are too many interruptions, the groups are too heterogeneous. Frank, personal intimate conversation does not easily develop."

The same writer suggests as one good substitute the "Open Door" used by Rev. Charles M. Sheldon, in which office hours are offered to the people when they can come and meet him as they desire. This seems to be a sort of Protestant Confessional in its purpose and method, though not in its authority over the sins of the visitor.

My own experience with "office hours" or any other appointed time and place for meeting the people is not reassuring. They seldom use the opportunity with any degree of enthusiasm. It is not a satisfactory alibi for the real contact they have—if they really want it—with the pastor in a personal call in their own home. When all objections have been stated to the system of pastoral calling, it still remains true that there is no substitute for it, and no other ministerial activity however important or attractive may properly displace it.

The pressing question is how to get it done and get done also the thousand and one other things that claim a minister's time. A prominent minister and successful pastor in a large neighboring city once remarked, "I can imagine no more futile way for a minister to run a church than trotting around from house to house ringing door bells and making pastoral calls according to the common idea." That is true if it be a large parish and the pastor attempts to call regularly from house to house on everybody once in so often and whether there is need or not. It just cannot be done that way, and it is not right for church people to expect it.

But a lot of them do expect it and are offended if the pastor fails to meet their expectations. If he is true to his task he will of course fail not to visit the sick, troubled, shut-ins, strays, etc. But it is plainly his duty to train his people not to expect him to spend his time in idle visiting on those whom he sees with sufficient frequency at the church gatherings. This is especially true when they themselves render it difficult for him to talk about the main thing he represents in the community. It is a heartbreaking proposition for a minister to attempt to introduce a really spiritual theme during a call and have a cold dead hush fall on the conversation that before rattled with trivialities of small talk.

The logic of a minister's position affords the true answer to the problem. His primary position is not as the pastor of any church, but as a minister of the Kingdom of God. He uses his church, if he be clear on this point, as his instrument and not as his field of work. His first task is to make it a serviceable instrument for the betterment of the community and the evangelization of the world. This means administration and organization and broad constructive policies of church work. It will force him to occupy many places of leadership in the uplift activities of the community. It will fill much of his time with conferences, committee meetings, addresses to groups

that ask his message, and effort spent on selecting, training, and setting to work the capable members of his flock in human service work. If his lot has been cast in a church accustomed to the old time method of regular pastoral calling he will have to be very patient with some of his older members but very firm in his policy of pastoral supervision. It may take some pretty frank talk to get them to understand and accept the changed situation.

The writer faced that situation in one parish and met it in a way that seemed to be fairly successful. Having heard some complaints concerning his alleged failure to "call" on certain people in the church as often as they thought he should, he called together one evening a joint meeting of his official boards with their wives, and also the heads of all organizations. A supper was served after which the pastor outlined frankly his idea of the proper relations of a minister to his church, to the community, and to the kingdom, as given above; explained clearly what he was doing in community work and how it involved the church; gave an outline of a day's work as he commonly experienced it; and straightforwardly asked them to co-operate with him by backing up what he was doing, and also by assisting him in the pastoral work.

Assisting in the pastoral work was explained as involving at least two features: notifying him of all cases of real need in the congregation which should have his personal attention, either for themselves or anyone else; and doing more calling themselves, where that sort of work would suffice. Many questions were asked and answered; objections were graciously met; several spoke endorsing the pastor's position, and a resolution was finally adopted unanimously approving the policy outlined and pledging support. The resolution was later mimeographed and mailed to the congregation. Since then there has been no further misunderstanding. The people are fulfilling their part finely; the pastor feels free to go ahead with the larger work; he is promptly notified of places where he should call, and he makes that his first task no matter what else be on hand.

Once in a while he goes over his constituency lists and draws off a list of those whom he has not seen in some time either at church or in their homes and either sees them himself or sends someone after them. He makes it a point to be at all possible gatherings, picnics, socials, etc., and there spends his time in personal visitation. Pastoral work is done thus in a sort of wholesale fashion, but it is done. When he does call unexpectedly it is all the more appreciated.

Pastoral work by circularization was mentioned in a previous paragraph. The writer has found that a valuable reinforcement—not a substitute—for other forms. Once a month I get out, on a mimeograph provided by the trustees, a "News Letter." It always contains a personal spiritual message, together with any announcements of special interest and scope. Often I enclose a card or slip printed with some bit of verse or helpful quotation or a personal message. The people greatly appreciate such things and I find in home after

home my little cards, etc., tucked up in a corner of picture frames or laid on the dressing table where they can be read. Early the past summer I worked out "Daily Home Bible Readings" for about three months, had them printed and mailed to every family, with a suggestion for their use in personal and family worship. There is no doubt that a vast amount of Bible reading was done that would never have been done without that help. The people did not forget to be grateful for the work done by the pastor in preparing such an assistance to them in their daily devotions. It is not a personal call, but they know he is thinking of them and they appreciate it.

Of course every pastor today has learned the value of the telephone as a time saver and a work pusher. A call over the phone inquiring for a sick one is quite enough provided a visit has been made before. It is often sufficient in itself when the case is not serious. Often one can give a

straight-out spiritual and Christian message that circumstances would make difficult if he tried it in a call at the home. Odd as it may seem I have found one of the best methods of "calling" is to go "down town," stand in some convenient store door or on some corner and simply greet the folks that by chance go by, especially on a "dollar day," or some other day that is sure to bring out the crowds. It is surprising what a reception one can hold by that simple method. Like every other sort of call, if the pastor keeps his heart in tune with God by silent prayer, he can speak many a word of deep helpfulness to distressed and burdened hearts. Without that essential factor no call he may make is worth anything at all to the Master whose he is and whom he serves. With it he may use any method of pastoral calling that will get the work done, without wasting his own and the Lord's precious time.

Musical Services for Special Days

Mother's Day, Memorial Day, Children's Day

I. MUSIC FOR MOTHER'S DAY

Mother's Day may be made one of the most impressive and spiritually inspiring days in the church year. Our church had its last Mother's Day service in the evening and depended largely upon the music to make the service effective.

First of all, in order to touch the mystic chords of memory, the organist played four old-time melodies, "The Long, Long Trail;" "Silver Threads Among the Gold;" "Love's Old Sweet Song;" and "The Rosary." By the time these melodies were completed every heart was tender.

Next a hymn was sung, "Nearer, My God, to Thee," which of course, all our mothers knew.

Then came a series of lullabies sung as contralto solos. They were "Jesus Loves Me This I Know, for the Bible Tells Me So;" "Away in a Manger, No Crib for a Bed;" and "Sweet and Low." When these cradle songs had been sung every one was back in imagination in his old childhood home.

For the offertory the organist played some Gospel hymns that our mothers knew. They were, "Beulah Land;" "Throw Out the Life Line;" "We're Marching to Zion;" and "Pass Me Not, O Gentle Saviour."

One of the best of the mother solos, Kipling's "Mother O' Mine," was sung as a tenor solo, and the quartette sang with great effect, "Tell Mother I'll be There."

After the quartette the pastor suggested that the service close by all bowing their heads and repeating the familiar bedtime prayer:

"Now I lay me down to sleep.

I pray Thee, Lord, my soul to keep.

If I should die before I wake,

I Pray Thee, Lord, my soul to take."

II. MEMORIAL DAY MUSICAL SERVICE

The Sunday evening service preceding Memorial Day was made unusually impressive by the way the music, and especially the pipe organ, was

featured. The service was entitled "Our Country in Song," and was arranged as follows:

1. Prelude—Civil War Melodies on the Organ. "We're Tenting Tonight on the Old Camp Ground;" "Just Before the Battle, Mother;" "Tramp, Tramp, Tramp, the Boys are Marching."

2. Hymn of the Pilgrims—"O God Beneath Thy Guiding Hand." (Choir and Congregation).

3. A Hymn of our History—"God of our Fathers," rendered by the organ with the English horn as solo stop.

4. Responsive Reading—Led by a member of the American Legion.

5. A Hymn of our Flag—"Your Flag and My Flag (found in "Hymns for the Living Age," Century Company) sung as a soprano solo.

6. Prayer.

7. Music of the Civil War—

a. The South—"The Bonnie Blue Flag," rendered by the organ with the Como D'Amor as solo stop.

b. The North—"Battle Hymn of the Republic," sung by choir and congregation.

8. Offertory—Melodies of the Great War—"Joan of Arc," "Keep the Home Fires Burning," "The Long, Long Trail."

9. Tenor solo, "Christ in Flanders."

10. Address—"Heroes of War."

11. Quartette—Henry van Dyke's Hymn, "America Befriend."

12. "O Beautiful for Spacious Skies," rendered by the organ and illustrated as it was played by about a dozen beautifully colored stereopticon pictures.

13. "The Star Spangled Banner," played by the chimes, while a stereopticon picture of the flag in colors was thrown on the screen.

III. CHILDREN'S DAY MUSICAL PROGRAM

Every one who has tried to speak to a large

audience on Children's Day, made up of all ages from the little tots in the Beginners' Department to the oldest members of the Adult Department, knows how difficult it is to prepare a message which shall have something in it for every one.

To meet this difficulty what may be called a musical sermon was prepared for the Children's Day Service by pastor and organist. The idea was suggested to them by an item in the church paper of the Madison Avenue Presbyterian Church of New York City concerning a similar service used at the Children's Day service in that church a week earlier.

As the musical sermon was worked out it went as follows:

The pastor stepped to the platform and said, "Mr. J. Emery Kelley is going to show you what a Sunday School is like with our pipe organ. He will let you see first of all the various departments of the Sunday School. If you will listen, now, the children of the Beginners Department will be heard singing "Onward Christian Soldiers." Thereupon the organist played a few bars of the familiar hymn, using the eight foot flute stops to suggest the high soprano or the Beginners.

"We have in our school," went on the pastor, "also the boys and girls of the Primary Department, listen and you will hear them singing. Again the organist rendered a few bars of "Onward Christian Soldiers," this time using stops which suggested the fuller voices of the primary children.

In like manner the Juniors, The Young People and the Adults of the School were introduced by bars of "Onward Christian Soldiers," the quality of the stops changing each time to suggest the different quality in the voices of the different ages.

"And now," went on the pastor, "the organ will picture the whole school together," and the organist using the same hymn rendered a few measures with the full organ.

"Sometimes it happens," said the pastor, "that some boys and girls are careless in their Sunday School attendance thinking they will really not be missed, but they are missed. The organ will show how a Sunday School seems when half of the boys and girls and half of the men and women are away."

Again the organist touched the keys this time with only one hand.

"There are some very important lessons which we learn at Sunday School," remarked the pastor, "of which the organ will tell us. For one thing we learn that boys and girls should be kind to one another. The organ will picture a home or a school where every one is kind." Then a few bars of a hymn were played in perfect harmony. "I would be true for there are those who trust me" will do very well for this hymn. "And now," went on the pastor, "if you will listen you will know what a home or a school is like when some boy or girl is cross. In fact I think you can hear the cross boys and girls." The organ played a few bars, and then came a crash of discord, then a few more bars and another crash. As may be imagined every one was listening with both ears.

"Some boys and girls," said the minister, "are sad. They cry a great deal. The organ will picture these tearful children." Thereupon the organist played a few bars of a funeral march, "The Death of Aase." "That," said the pastor, "is not the way God wishes boys and girls to feel. He wishes them to be joyous. The organ will describe the way God wishes you to feel." At once the organ began, "Joy to the World the Lord Has Come."

"You know," went on the talk, "when some boys and girls are asked by their fathers and mothers to help, that they are very unwilling. They go so slowly that you can hardly see them move. The organ will picture their slow movements." Then the organ played, "Work for the Night Is Coming," using a tempo about one hundred per cent slow. "Now," went on the talk, "the organ will show how boys and girls who have learned in Sunday School always to be eager to help, move when they are asked to help." Again, "Work for the Night Is Coming" was played, this time with the tempo of a snappy march.

"Last of all," said the pastor, "in Sunday School we learn about the best Friend of boys and girls and men and women, Jesus of Nazareth. He it is who will keep us from being cross, and will make us happy, and will inspire us to help others. The organ will now, with the harp, tell us about Him." Then with the harp stop open the organ rendered, "I Think When I Read That Sweet Story of Old."—J. E. R.

AN IMMIGRANT MOTHER

An immigrant mother with several children came to this land of promise in order that her dear ones might have a greater opportunity in life. Uncomplainingly she toiled for years in factories for the support of the family. Slowly the children grew, and the burdens gradually became lighter for the mother. One day, however, the eldest, who was now the largest wage-earner in the family circle, went to his mother and told her that he felt that Christ had called him into the ministry of the gospel. He was all atremble for her, and wondered how she would receive this statement of his own vision. She was now older and weaker than in former days; but the spirit of sacrifice which characterizes motherhood asserted itself, and her answer was immediate.

"Be sure, my son, that the same Lord who hath guided us thus far will not forsake us now. Go where he wants you to go; obey his voice; and I shall feel honored that my Lord chose one of my own boys for his service." Thus spoke the mother as she gave her first-born her benediction. The incident was told by a young man on the day of his graduation from a theological seminary in the State of New York, as he referred in his address to the sacrifices made by the mothers in order that their lads might follow the call of Christ. He knew the mother well, he said: and some who listened wondered whether it was not a chapter from his own experience. At all events, many who heard him were moved to tears and prayerful thanksgiving at the recital of the story.

Pastoral Work via the Post Office

REV. RICHARD PENGILLY, Newport, Indiana

Pastoral work via the Post Office is in no sense a substitute for such pastoral work as any pastor is now doing. Rather has it to do with fields and opportunities existent everywhere, too largely disregarded, which are "fields white already to harvest" for the pastor who is alert, tactful, resourceful and willing to work.

First, and possibly most important, is the hospital field. It is becoming increasingly acknowledged that sickness often makes the patient more approachable and responsive to religious things. On the other hand hospitals are continually adding to the barricade of restrictive rules governing visitation. The pastor's opportunity is via the Post Office. For entrance is never denied the mails. Only in the most serious cases is correspondence kept from patients even temporarily. A pastor who is so disposed can prepare in his own study carefully and prayerfully a distinctly personal message for the patient whoever he may be. He can send this via the Post Office confident that it will be delivered and that it will be read to the recipient the first moment he is in condition to receive it. Often this is merely the beginning. For that message will remain with the patient and will be read again and again. It is not an unusual thing for people to take these messages with them from the hospital and keep them permanently.

A stay in a hospital is for most persons an unusual experience. Therefore it becomes a matter of interest to all the family connections to the nth degree. Thus the pastor's attentions to the individual become known to the farthestmost reaches of the family tree and are favorably responded to.

Anyone in a hospital is pretty sure to appreciate such attention regardless of the item of church affiliation. To any person not definitely related to some other church it is entirely proper for any pastor to minister. Repeatedly have I won to the church by this sort of ministry entire families previously indifferent. The extent of this field is indicated by the following quotation from a medical friend of mine in the country: "I do not make one call in the home now where I used to make twenty. The people are going to the hospitals." A valuable by-product of this work is the friendship of the nurses, doctors and hospital authorities which comes inevitably to the preacher who does faithfully and impartially what they believe to be his duty.

While this sort of work can be done beautifully by sending flowers it is a serious question whether preachers should afford the expense. Carefully chosen reading matter will be fully as acceptable. I have a few choice books that are kept particularly for this service. It adds to their interest to have each person to whom they are sent sign his name, the name of the hospital and the date. Complete files of the children's magazines which come to our home are kept for this purpose and

to be sent to homes where children may be quarantined.

The pastor who will keep available careful records of the funerals he conducts and of the deaths in his community will find further use for the Post Office. For in many cases carefully prepared messages sent on the anniversaries of these occasions are deeply appreciated by the friends. Many people do not care to receive callers at such times. It seems natural for some persons to try to keep even the memory of their grief hidden, and to make a personal approach difficult. Such persons are the more likely to appreciate sincerely the proof that someone remembers them in their sorrow. A message by mail comes in a sense impersonally, yet is often of strange potency for cheer and help.

The entire group of young people away from home affords unexampled opportunity for pastoral work via the Post Office. Purely as a matter of routine duty every pastor can afford to send to the student pastor of his denomination at every school where any of his young people may be attending, full details regarding the church relationship, past service and distinctive abilities of each. By sending such information I have made it possible for student pastors to keep many of my young people interested and busy in the church during all their college years. In addition the student pastors have sometimes been able to bring into the service of the church talents previously unused or misdirected and eventually to send back to us exceedingly valuable workers. Because young people away from home will become homesick, lonesome and discouraged and are yet responsive to commendation and encouragement, every pastor can do much personal work via the Post Office. If one of your boys makes the phenomenal play of a foot ball game, or becomes the "key man" of his college "five" he will appreciate a word of praise from you. Likewise should he become a member of the winning team in debate, or of the caste of a play or a member of the university band he will be gratified to hear of your pleasure in his success.

A boy belonging to one of my Sunday Schools lost caste in the community because of failure at school and was sent to a military school. He left feeling that the church and everything else good in the community was against him. But he had learned his lesson and proceeded to make good at school. I kept track of him persistently through his mother and when he had become the honor man of his class wrote him my congratulations. The next time he was home on vacation he returned to Sunday School and has been loyal ever since.

Graduation days from high school and college can be turned to account by the alert pastor in much the same way. The pastor who will learn quietly the dates of the birthdays of the very old people of his congregation and also of the very young children and who will send appropriate

greetings on their recurrence will be doing a piece of work greatly appreciated and exceedingly profitable.

Pastors in ever increasing numbers are finding the value of approaching the entire membership of the church simultaneously via the Post Office. A carefully prepared message on any church matter whatever sent to all the church membership on the same day is bound to rouse interest and sustain purpose. The big things that some churches need to have done may require for their

initiation just this sort of approach to the entire membership at once. Certain fields respond amazingly to the continued use of this method as a parish paper.

In every case of pastoral work via the Post Office there is demanded thought and care of the utmost delicacy and the best of taste in every particular. All work must be well conceived and executed and no expense must be spared in time, material, nor effort. But in spite of all this it is a form of service that pays tremendously.

The Radio of Redemption

REV. WESLEY G. HUBER, Th.B., Reading, Massachusetts

(The Plan: In these days when there is so much interest in the radio it behooves the church to make use of its power. Not all churches are large enough for broadcasting stations, but churches may capture the imagination of the people by making use of illustrations garnered from even a casual study of this modern miracle. The pastor has as assistant a young man who is interested in the radio. They come together upon the platform which has been transformed into a living room, with a good radio in the center of attraction. We used the very latest and best set procurable. The radio merchants are glad to let a church use a set for the advertisement.)

The pastor and the radio enthusiast come upon the platform engaged in animated conversation as they remove their overcoats.

The Pastor: Yes, I'll agree with you that the radio is one of the greatest of modern inventions. Perhaps it is the greatest. One may go outside this very evening and be conscious of the silent symphonies of the stars or the beat of the heart, yet on coming within, sitting down behind closed doors and locked windows, we are able to snatch from the air these harmonies from the heavens. It is indeed remarkable. By the way, do you know anything about its history?

Ralph: Not a great deal. In the years gone by Alexander Graham Bell studied vocal physiology with a practical end in view. He knew that the vibrations of the vocal cords produced the sound of the voice. He sent an electric current through the wires and thus carried the vibrations of the voice to a receiver. He produced that other great invention, the telephone. Marconi worked on the knowledge that heat, cold, sound and color are all due to vibrations. As you know Marconi is still living and he and a host of other radio experts are making numerous improvements. The latest invention of Marconi's is the reflector by means of which a message may be directed and concentrated. Of course the message would spread somewhat, but could be directed to various countries at will.

The Pastor: But if this is done, some of the romance of radio will vanish. This is what we may expect however. Perhaps the time may come when different stations will be restricted to certain areas and hours.

Ralph: Perhaps. Everybody is talking about

the radio and many people have sets. Close by the open fire-place one may get wonderful messages by the great lecturers, preachers, singers and entertainers. The theaters are wondering whether it is going to ruin their business. Have you, as a minister, ever faced the facts? Won't radio cause the closing of the church?

The Pastor: No, I do not fear that this will ever happen. While there is sorrow, suffering and death there will be the need of the Christian ministry. I do not look for radio funerals, radio sick-calls, radio socials, radio weddings, radio charity, or radio comfort. While there are "fans" who take delight in seclusion there are others who both need and want the socialized religion which the church provides. Even Jesus felt the need of this. For while he went out alone under the Syrian skies, yet when the Sabbath came he was in his accustomed place in the house of worship. Radio may even quicken the church by making her put on increasingly attractive programs. And anyone who thinks, recognizes that a radio church can not save a community or a commonwealth. Even those who stay away from church to "listen in" would not want to live in a community where there were no churches.

Ralph: I believe that you are right. The church ought to make of the radio a friend.

The Pastor: She has. In most of the large cities the churches have the right of way for the broadcasting of their services. Much good is done in this way. While in the W. G. Y. station the gentleman in charge told me that he received letters from countless Christians, and many of them from ministers, and the vast majority were in favor of the continuation of the broadcasting of the Sunday services. A letter was received from a Roman Catholic priest saying that he was glad to hear a Protestant sermon over the wireless because he had never attended any of their churches. Tremont Temple of Boston broadcasts Sunday evenings. Recently the pastor, Dr. J. C. Massee, made his usual evangelistic appeal at the close of the sermon. The next day his assistant, David Lochrow, went into a Boston department store. He had finished his business there when a clerk asked, "Didn't you make a prayer last night at the Temple?" When he replied, "Yes," she said, "I thought I recognized your voice when

you spoke just now. I was alone last evening in my room, but I have a radio set and was listening to the service in your church. I heard your prayer and the pastor's sermon. When he asked those who wished for prayers to raise their hands, I raised mine with the others, there alone in my room." And we are told of men putting away gambling devices when they tuned in on a prayer. Shut-ins have heard their first sermon for years. Hospitals are installing them for their patients. Let us trust by the grace of God that the radio will redound to God's glory.

Ralph: But of course you must know that all that comes over the radio is not the best of literature or the classical in music. What about this? Will this harm the church? Perhaps no more than books, magazines, or certain types of newspapers.

The Pastor: That's it exactly.

Ralph: Let's see what we can get. He adjusts the ear phone and gets a bit of jazz. He puts on the loudspeaker for a second. "There, that's what I mean!"

The Pastor: Nothing very elevating about that. That reminds me of a story I read recently. A group of radio enthusiasts were entertaining some Orientals. After explaining some of the intricacies the current was turned on only to get, "Barney Google!" "Is this not a remarkable triumph in the science of projecting messages?" When one of the Orientals replied with his usual graciousness, "It is, sir, a very ingenious device for the projecting of messages. The only thing you seem to be in need of now is the message."

Ralph: Well, it all depends upon what kind of a message you want. A turn of this knob can put you in touch with the beautiful in music or the ordinary jazz. It will give you cheap wit or profound philosophy. But that's true to life. One may get the best or the worst as he chooses. One may listen to the salacious story or that which is beautiful and sublime.

The Pastor: Listening is a fine art. If this was ever true it surely is now. The Scripture saith, "He that hath ears to hear, let him hear." "This is my beloved Son, hear ye him!" We ought to listen for ideas, ideals and not just the noise of life. When a recent governor of Massachusetts vetoed the bill for the sale of 2.75 per cent beer, some officials of the A. F. of L. wrote him a letter in which he was severely rebuked for his impertinence and he was further advised to keep his ear to the ground. Let us be careful how and what we hear these days over the radio and in life.

Ralph: I suppose that would depend upon what kind of a receiving set a person had.

The Pastor: What do you mean?

Ralph: A crystal set confines one to near-by stations while a "super set" like this, covers the world. Some souls are small and provincial and are satisfied with "small talk" and gossip while those who are world-citizens are interested in everything which pertains to the upbuilding of their own soul and the welfare of men everywhere.

The Pastor: Good! I suppose we might call that the philosophy of the radio.

Ralph: Let me illustrate what I mean (He turns the knob and gets several stations with snatches

of a sermon or good music. He may even get Mexico or Canada.) There, the world lies at my feet!

The Pastor: The time will come when the farmers will be told the best methods for doing their work by government experts. The students may have a regular time for biology, history or literature. The business man will continue to get stock reports and efficiency methods. The mother has her bed-time stories and evening prayers.

Ralph: I suppose that you are continually looking for modern illustrations for sermons and addresses? Have you found many in the radio?

The Pastor: Why, the radio just teems with them. We talked about broadcasting a short time ago. Well, that is what God has been doing. To all men everywhere he is telling of his love for them "God was in Christ, reconciling the world unto himself." "For God displayed his own love toward us in that while we were yet sinners Christ died for us." "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up that whosoever believeth on him should not perish but have everlasting life." God is speaking to everybody in these words. "Whosoever will may come." He speaks today through consecrated ministers and laymen. He uses our influence as well as our spoken words.

Ralph: You know while I was sitting here I couldn't help thinking of this part of the radio called an amplifier. There is a process whereby a very faint sound is amplified even as high as fifty thousand times. Now, what scientists have been able to do with lifeless metals we ought to be able to accomplish with living souls. Let us take those faint desires for righteousness and amplify them. There are impulses for good in others which may need amplifying! The slightest tremor of Christian idealism may be caught up by us and possibly transformed by us into the certain tones of militant and benignant Christianity!

The Pastor: That's a mighty fine thought. That's fine. I am sure that our belief in prayer has been strengthened too. As the *Lucania* was in the mid-Atlantic a young lad asked the purser for some money. He could not give it, but after inquiry found that the boy's mother was on another liner going to New York. He immediately had the wireless operator get into communication with her vessel and she passed over to her purser ten pounds. This information was then sent to the purser on the lad's ship who gave the boy a note for that amount. The need of the boy was met by a mother's love although they were separated by hundreds of miles of ocean. And it is true that the needs of the children of men are met by the bounteous grace of a loving Father.

Ralph: You know that in a recent experiment a group of men discovered that they could "tune in" on a Pittsburgh station and hear perfectly even though they were ninety feet below the surface of the Hudson River and 1,600 feet from the exit. The ether vibrations went through thirty feet of water, sixty feet of earth and several inches of steel and concrete. The Bible speaks, you know, of living, moving and having our being in God.

God completely surrounds us even as the great ocean of ether. He is not a God afar off.

The Pastor: That is true. He is closer to us than breathing. He is so desirous of broadcasting his message to us. It's too bad more of us don't "tune in" while he, Jeremiah, the prophet, thrilled with his message, says, "O earth, earth, earth, hear the Word of the Lord!" That is the cry of every Christian soul. We want to tell the world about the Father's love through Jesus Christ.

"O the precious Gospel Story,

How it tells of love to all,

How the Saviour in compassion,

Died to save us from the fall;

How he came to seek the lost ones,

And bring them to his fold—

Let us hasten to proclaim it,

For the Story must be told!"

Well, I must be getting along. And don't get so interested in this radio that you will forget that we have church on Sunday. See you there, Sunday?

Ralph: Yes, Pastor, I'll be there!

The Pastor: All right, Ralph, I'll look for you. Good night.

Ralph: Good night. (After the Pastor has gone Ralph goes back to the radio.) I guess that the Pastor is right about the radio. It ought to become an ally of the church and not the opponent. Well, I for one will never stay away from any Sunday services to "listen in." My place is in the house of God with other worshippers. It's my business to amplify the message God is broadcasting through my pastor. (He turns to the loudspeaker and after a second of good music he turns it off and leaves. A soloist may sing the rest of the hymn the pastor quoted.)

ROAD BUILDING SUGGESTING SERMONS

Rev. Lewis Keast, Ishpeming, Michigan

To the American tourist there is nothing in England and many other parts of Europe more wonderful than the old Roman roads—the roads over which the armies of Caesar marched triumphantly in early days. Turnpikes and toll-gates were common down to recent days. Most travelers receive their impression of a country from the highways. Sometimes one is greeted with the perfume of the primroses along the hedges, or the soft breeze of a British moorland.

With the increase of motor traffic the building of good roads has become a subject of great interest and importance in all lands. This is particularly true here in America where the automobile holds the right of way. Roads not only affect the commerce of a country, but also its character. Folks no longer live in the old-time isolation.

Road building and character building have a very definite and tangible relation. If we are going anywhere there must be a road. If we are to achieve something there must be a way. Sometimes God asks us to make highways through the desert.

Working on the road is an honorable job. It is a "good" job. In modern methods of road building much science is used. One must know the kind

of material that offers the greatest resistance to the constant and heavy traffic. It is not a small thing to turn a trail into a turnpike, or a skid-way into a highway!

The fact of the matter is, however, that we are road-builders. Either consciously or unconsciously we are opening up a way for others. No one realizes the truth of that more than the minister. In a true sense every preacher is a pioneer in this particular—that he must open a way into the undiscovered territory of a man's heart. Not infrequently he is compelled to make a highway through the rough and stony desert of indifference.

This matter of road-building, then, is truly a man's job. There was a time when men sought to get around their difficulties in road-building, but the method of the modern engineer is to go through them.

Road-building is a great task and offers a constant challenge to men. Some roads are naturally rough, others are torn up that they might be made better; and it is with the hope of a better road that we are able to stand the roughness of the way for a while.

Obstacles are a common thing in road-building. In many places great trees have grown in the way. They must be rooted out. Not infrequently great boulders have rolled down the mountain-side. They must be blasted. There are many visible obstacles in the way, but the greatest difficulty is not always in the things that are seen but in the things that are not seen. The road-builder is always concerned about the soil and the rock formation. He is not content with surface appearances.

Every highway has its purpose. There are highways for commerce. There are highways for Christ. The first finds its center in gold, the other in God. John came preparing a highway in the wilderness. The prophet had foretold that day when he said: "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people."

There are but two ways in life. The "high" way and the other way—the way that leads up to the mountain summit of infinite pleasure and peace, up to the mountain of God. The other leads down into the darkness where there is no sun—no salvation.

We are invited to make His path straight. Will the road be ready when the King shall come?

APPRECIATE AND ENJOY

Rev. Elmer Sylvester Martin, pastor of the Presbyterian Church of Athens, Texas, writes: "I appreciate and enjoy *The Expositor* very much. I find it most helpful. My wife enjoys the Minister's Wife Department; in fact, she is a close reader of every department of the magazine and looks forward to every number."

GET GOOD

Rev. W. C. Paden, pastor of the Presbyterian Church of Bloomfield, Iowa, writes: "I enjoy *The Expositor* very much and get much good out of it every month."



The Expositor

Editorial Confidences

G. B. F. HALLOCK, D.D., *Editor-in-Chief*

THE COUNTRY CHURCH

There are more country churches than city churches. The strength of city churches depends largely upon the strength of country churches. The latter are the feeders. City churches have their own work to do; but young men and young women are constantly coming from the country to the city. We feel that the importance of the country church cannot be over-emphasized. We like the following statements as to what the country church is: It is a teacher, giving knowledge to the ignorant. It is an evangelist, bringing the good news to the lost. It is an altar, where God and his people meet. It is a servant, working for all. It is a minister, helping all who need. It is a co-operator, doing team work with school and home and farm organization. It is a uniter, making a neighborhood into a community. It is a landmark, by which travelers may shape their journey. It is a center, to which all country roads lead. It is a starting-place, from which the country sends new life to the town. It is a home, sheltering many children who are one brotherhood in Christ. It is a sower, sowing seed of the kingdom. It is a defender, stern and strong against all the foes of its people.

THE CHURCH A LIGHT-BEARER

In the present time, when the electric light almost turns night into day, it is curious to read that by will, dated 1656, John Wardall bequeathed to the Grocers' Company a house in Walbrook, England, known as the White Bear. With this they were to pay yearly a sum to the church wardens of St. Botolph's, Billingsgate, to provide a glass lantern and candle for the direction of passengers to go with security to and from the waterside all night long, to be fixed at the north-east corner of the parish church of St. Botolph, from the feastday of St. Bartholomew to Lady Day. One pound of this money was to be paid to the sexton for looking after the light.

A similar bequest was made by John Cooke of one pound to the church wardens and vestrymen of St. Michael's, Crooked Lane, London, "for the maintenance of a lantern and candle, to be of eight in the pound at least, to be kept and hanged out at the corner of St. Michael's Lane, next Thames street, from Michaelmas to Lady Day between the hours of nine and ten o'clock at night until the hours of four and five in the morning."

The church is a lamp to wayfarers. It is, indeed, through God's blessing, a lamp that shows

the way. We are glad that it is becoming so common both in the city and country to place large, brilliant, welcoming lights in front of our churches. A church in Rochester, N. Y., has upon one of its towers a brilliant electric cross, twelve feet high and six feet wide. It is made of glass and steel and is lighted inside with more than a score of strong electric lamps. Whenever there is service in the church that cross is lighted, holding out its invitation and welcome to all, and also preaching its silent message of salvation. This cross was a gift to the church from one of its members. The gift was suggested by a similar cross on a church in New York City, of which the following story is told: "From a rear window in the fifth story of a New York tenement house a woman stood one night not long ago looking down into the dark court. She was a drunkard's wife, and had come to the window with the half-formed purpose of throwing herself out and ending her wretched existence. The thought of the children who clung to her skirts was all that deterred her. Suddenly a cross of fire seemed to spring out of the heaven. 'It is a vision of hope, a voice of God,' she exclaimed. She pointed it out to her children, and all that evening they sat and watched the bright symbol of redeeming love, standing out against the black sky. On inquiring the next morning, she learned that it was a cross crowning the steeple of a City Mission Church, which was lighted every Sunday. At the church not long after she and her husband both found the Saviour, and they are now living the new life." Perhaps the cross on the Rochester church will do as much for some one some time. It is a beautiful object against the dark-night skies and is seen from great distances.

A beautiful new Methodist church was recently completed in an Eastern city. One of its most attractive features is the magnificent lamps that are placed on the outside. It stands on a prominent corner and on the chapel side are several large electric lamps of unique pattern, and on each side of the front entrance on the main street are polished granite pillars crowned with great glass globes that send out a flood of light whenever the church is open for services. The whole street in the vicinity is made almost as light as day, and no one can help feeling conscious of the welcome held out to all who will come. Even those who do not attend the services must be influenced by the silent but gracious invitation. Brethren, let us have light inside and outside our churches.

THE DANGER OF HALF-CURE

It is a very noticeable feature in the exhortations of the Hebrew prophets that they laid so much stress upon the necessity of doing thorough work. The false prophets were chided by the true for their superficial work. They "healed the wound of the daughter of my people slightly." There was a mere surface amendment, but the sore burned below the skin.

Is this warning out of date? Too many of the schemes proposed for the curing of the ills of our time savor of quack doctorism. They pay no heed to what is beneath the surface. The social ills from which we suffer need attacking at their foundation, at their source and not upon their surface only. It is never superfluous, either, to remind ourselves that in specifically spiritual work the danger of a half-cure threatens us. In all that concerns the human soul there must be thoroughness if the life is to be what it should be. The half-cure is more speedy and showy, but it is much more dangerous.

There is danger of healing the wounds of the soul slightly. It is not a pleasant thing for people to realize that they are sinners. They do not willingly look upon the depth, the exceeding sinfulness, of their sins. And they quite willingly shut the eyes of their understandings from the realization of the awful consequences of their sins. Most people are willing to try a good many quack remedies for the hurt of sin before they will apply to the Great Physician who alone can cure the soul. They try reformation. They work at one sin after another, seeking to change their lives. They attempt to convince themselves that simply being sorry for their sins will save them. They start out to do some good works, thinking that thus they can commend themselves to God in spite of their sins. They resort to all sorts of expedients; but not to the One who is "of sin the double cure, cleansing from its guilt and power." They are willing to do almost anything short of making thorough work of their cure. They heal the wound of sin slightly.

There is danger of healing the wounds of the church slightly. "Judgment must begin at the house of God." It is easy to apologize for the sins of the church, and to get into an attitude of willingness to tolerate many things that ought not to be tolerated. There is a tremendous loss from half-cure work in the church. A very large proportion of claimed converts do not enter the church as communicants. A very large proportion of the reported cures are half-cures. We doubt not at the meetings many sign cards, express sorrow for their sins, promise to follow Christ. But it is plain that a large proportion of the cures are only half-cures. There is a lack of thorough work both on the part of the evangelists and on the part of those who hear them and yield, at least for the time, to their persuasions. We believe there is a call for more thorough work in dealing with the sins of the church and with the sins of individuals who listen to the Gospel as proclaimed by the church. Too often we "heal the wound of the daughter of his people slightly, saying, Peace, peace; when there is no peace."

There is danger of healing the wounds of society slightly. The social ills from which we suffer need attacking at their foundation and not upon the surface only. We hear a good deal these days about "saving the city" with little reference to the importance of saving the individuals that constitute the city. We are told that to make the environment good is the way to make the people good. Then too, much emphasis is laid upon the saving virtue of education and intelligence, and civilization in general. We forget that some of the most highly civilized people have been the most dangerous. We believe in making the environment good, and in education and in civilization; but if our work goes no deeper than that we will surely be healing the wound slightly; we will be satisfying ourselves with a half-cure.

In all that concerns the human soul; in all that concerns the Church; in all that concerns society, there must be thoroughness if the life is what it should be. Let us not be satisfied with half-cures. Let us do thorough work.

WHATSOEVER A MAN SOWETH

Life is too short and time too precious to be spent in trying to obtain wisdom and knowledge by the slow and tedious process of experiment. Each generation has the advantage of the one that went before in that it may begin where the former left off. Every discovery of science, every invention, the literature and learning and development of former generations is handed to each succeeding one in such a complete and available form that we would be foolish indeed were we unwilling to profit by the rich experiences of the past. From the past we receive a knowledge of tendencies, and this knowledge aids us in ordering our lives aright.

We must not, therefore, wait to learn everything by experience. Experience may teach us some things well, but we must remember that experience keeps a dear school and that only fools will learn in no other.

In the Scriptures there is announced a principle true in both the natural and spiritual world, namely, that like produces like. "Whatsoever a man soweth that shall he also reap." A woman wishing to have a beautiful lily in her garden never makes the mistake of planting an acorn. You never expect to gather figs from thistles or grapes from a bramble bush. This law of sowing and reaping applies also in our every-day social life. It was not considered by the wise Solomon as beneath his dignity to announce as a social law that the man who will have friends must show himself friendly. We must love if we wish to reap love. The seeds of kindness which we sow will return in a bountiful harvest of the same. This law is equally certain in the spiritual realm. Sin grows. Sin produces sin. "If we plow iniquity and sow wickedness, we shall reap the same." Wickedness produces wickedness and sometimes brings forth an hundredfold.

There is a sowing time and a reaping time. Spring, summer and autumn must revolve. Before any one can reap there must have been seed and soil and the influences of heaven, and a seed time and harvest. The seed is human thoughts and

actions. The soil to which the seed is committed is human nature under God's moral government. The influences that affect the seed are "from above" and "from beneath." The seed time is the present life. The harvest is eternity. Men try to disconnect time and eternity by statement, by argument, and act accordingly. But one of the great truths set forth in the Scriptures is that our experience in eternity is decided by, and shall correspond to, our procedure in time. The seed we sow actually contains the future plant, and husbandmen act accordingly. Moral action has wrapped up in it moral consequences.

We are daily casting seed into the soil. We may rest assured that there shall be a reaping time when the fruits shall be according to the sowing. How careful this should make us as to the kind of seed we scatter! How earnest and industrious it should make us, "working while it is called today, knowing that the night cometh when no man can work!"

Not only should we sow the kind of seed we wish to reap, but we should sow also liberally, knowing that if we sow sparingly we shall reap also sparingly.

MAKE YOUR PICNICS CONTRIBUTE

Our age needs more wholesome recreation. Why can not the Church and Sunday School Picnic be made to minister greatly to the religious life of our parishes? It will pay to put the necessary effort and expense upon them, and to so arrange the details that the *esprit de corps* of congregations may be quickened and the joy of living increased—for these things come perilously near to being religion itself. That statement may be a little strong; nevertheless it is well for our churches to make their summer outings contribute to their strength, unity, acquaintance, happiness, effectiveness.

A "SUCKER" LIST

It is reported that in New York some months ago a company dealing in fake securities paid forty thousand dollars for a "sucker list." But what is a "sucker list"? It is a list of names of persons who have been induced to make investments in worthless securities in one form or another. Is your name on any such list? We hope not.

Long ago *The Expositor* began to warn its readers against fake or doubtful securities. Our slogan has been, "Investigate before you invest."

The wonder is that a so-called "sucker list" could have any value, for one naturally would suppose that any person who got swindled once would never get caught again. Facts prove that such is not the case. The investment of any set of men in such a list of names only serves to substantiate the evidence that such a list has value.

We were well acquainted with a person who had been fairly well off, but in later years of his life found himself growing poorer. He had been an oil salesman. Fearing he would die in poverty he began to invest in advertised oil companies. When he died we had part in a committee to examine his securities. There was a pile of them ten inches

high, beautiful papers. The whole bunch taken together proved to be worth not one cent!

Again we ask, Is your name on a "Sucker List"? Has any reader of *The Expositor* his name on such a list? Maybe you say you do not know. Probably you do not. You know if you are one who has ever been taken in by a fake investment. It is often claimed that ministers are especially "easy marks" for those presenting speculative, poor or worthless investment opportunities. We hope this claim is unfounded; yet we fear it is not entirely so. Again we say, "Investigate before you invest."

Not long since, in Chicago, at a meeting of bankers and stock exchange officers, Mr. E. H. H. Simmons, president of the New York Stock Exchange, made the following statement: "Fake security agents are robbing the people of one billion of dollars annually. All classes suffer. There is no field of business which has not found itself invaded by these dangerous parasites, but among the helpless and poor the swindler finds his biggest 'suckers'."

The seriousness of the situation as it affects business has commanded the attention of President Coolidge. There is now a united effort on the part of legitimate business to stem this rising tide of robbery. In many of our cities the Chambers of Commerce have committees of advice for investors. All reputable banks are willing to give aid in this direction. Use all the sources of information you can on each individual investment proposition. Get light from all sides. Get it from the most conservative sources. "Investigate before you invest."

THE PASTOR AND THE MISSIONS

The pastor is the key to the Foreign Mission program. If the light he holds out burns clear his whole congregation will be full of light. His first duty is to educate himself. Get the best living literature on missions. Study it. Use it. Archbishop Temple used to tell his students to preach twenty missionary sermons a year. The church most interested abroad will be strongest at home.

FILL UP THE PEWS

One of our correspondents suggests five ways of promoting church attendance. First, emphasis through the pulpit. Second, emphasis through the church members. Third, emphasis through the children. Recognition of church attendance in the Sunday School. Rewards by an honor roll or other token of appreciation. By having regularly a children's sermon. Fourth, emphasis through the printed word. Use newspaper advertising, parish paper, special letters to church members and others. Fifth, emphasis through an every member canvass for pledged attendance. Little can be accomplished by a single go-to-church Sunday. The campaign should be continued Sunday after Sunday for at least five years, until the habit of church attendance is established. Specific goals should be encouraged.

VIEWS FROM OUR AIRPLANE

by the

Sky Pilot

"STILL TAUGHT"

"Because the preacher was wise he still taught the people knowledge?" He was "on the job" giving what was needed if not what was wanted. The commission from "the Teacher from God" was "to make disciples of all nations—teaching them." Entertainment may be devoid of thought. The child is "amused with a rattle and tickled with a straw." Let the elements of sober thinking, vivid and courteous expression have a place in your philosophy of life and take off your hat to the man in clerical robes or Quaker garb who really starts a train of thought in your brain and contributes to its valuable cargo.

SPEND

The Sky Pilot believes that preachers may well spend their resources. Keep nothing back for use on a future occasion. A good preacher is like a well which grows better and better as the neighbors draw water from it.

POINTS FOR PREACHERS

Assume self-evident and well established facts. Waste no time or energy in carrying coals to Newcastle. Take the axioms for what they are worth and move on.

Stick to the question. A parenthesis in an argument is like losing one's breath. "Branching" is letting go.

Honor the climax. Gain power as you move on. Beware of anticlimax, that is, running to dribblings, as in De Quincey's "Such a rogue would not hesitate at murder, robbery, drinking, incivility or procrastination."

PASTORAL CALLS

The day of pastoral visitation has not passed. Some ministers regard this form of service as a vanishing tradition, and some as an intolerable task, but others find it a priceless privilege. For a man of social instincts and spiritual vision, the hearty welcome offered him in hundreds of homes, not merely because of his personal merit, but as the representative of a great Church and as a messenger of Christ, is one of the most thrilling and inspiring experiences of his life.—Charles R. Erdman, D.D.

SUBJECT OR OBJECT

"What is the subject of your sermon for next Sunday?" was the question a minister's wife used to ask him every Wednesday morning. The besetting sin of the parson had been to postpone the selection of a topic until late in the week, and then rush preparations with feverish haste.

At first he used to evade the inquiry, and go on in the old way; but after a time, finding that he could not work that plan successfully, he got into the habit of choosing his text on Monday.

One morning the usual catechism exercise was varied a little when his better half said quietly, "My dear, what is the object of your sermon next Sunday?"

The form of the query made him "sit up and take notice." He was fully prepared to tell his wife what the discourse would be, but was not quite so sure of its object.

Very little is likely to be accomplished by the speaker, teacher, or prayer-meeting leader who has not a clear and definite idea of the purpose for which the meeting is held.

THREE DON'TS

Don't forget the boys and girls, in service and out. Their attention is well worth gaining, and you may often be able to reach older hearts through younger ears.

Don't go on after you have finished, saying, "As I have said before." If you said it before, say something else after. Let the clatter of the mill cease when the corn is ground.

Don't scramble here and there. Aim at the mark. Hit it! Stop and see where the shot struck, and then fire another broadside straight from the shoulder. Pack your sermons.

WHO'S WHO?

The Sky Pilot has been interested in some statistics taken from the recent edition of "Who's Who." It takes 48,000 families of unskilled laborers to produce one person of sufficient eminence to be admitted into "Who's Who," 685 families of farmers, 161 of physicians, 52 of lawyers, but only the families of 20 ministers to produce one such person. Professor Ellsworth Huntington, of Yale, himself the son of a minister, asks: "Are the present ministers of such an intellectual grade that they can produce sons of the stature of the early leaders? And how many such sons are being produced? We laymen," and here is the pith and point of the conclusion, "in our stingy paring of our ministers' salaries to a mere living wage have done our country one of the meanest of injuries. We have already cut down their families, and thus diminished the supply of that which America most needs—men with strength of mind and warmth of heart, and men with high training which can be given only in a truly religious atmosphere." Here is a new and far-reaching reason for a more worthy support of our ministers

of all denominations, including a more adequate pension for those who have done their work and are retired.

THE MINISTER'S PRAYER LIFE

You must study in order to reach thinking men—you must also pray in order to reach the loving God. It is easy to neglect this, but the preacher must not. He prays for and with others in public

and private; he will, however, lose refreshment and blessing if he shall neglect his own private devotion. Talk frequently and familiarly with the Father that you may speak interestingly and effectively to men. "Behold, he prayeth." There is power in prayer—the preacher who neglects it will be clothed with weakness. A pastor to others, he must not neglect himself.—*W. H. Baylor.*

The WAYSIDE PULPIT

BULLETIN BOARD SLOGANS

The law of moral gravitation pulls a man toward what he loves.

Character is the only foundation of love.

Booze builds business, for the undertaker.

The most popular occupation in the world is milking the golden calf.

The biggest fool is he who thinks he can enjoy sin on a complimentary ticket.

All honors are empty unless they have been fairly won.

Contempt for the uneducated person is no mark of an education.

Good will toward men means peace among men.

Some people are always mistaking the voice of their inclinations for the voice of God.

Religion and common sense were born twins.

The social scale weighs a woman's husband's bank account.

Men are responsible for the static conditions which make the voice of God indistinct.

In borrowing trouble a man needs no security, but the interest rates are high.

Quitters do not win and winners do not quit.

A man may begin to follow the devil afar off, but the devil soon makes it easy for him to catch up.

Death does not change anything of importance.

Every real home is a sample of the millennium.

When we become partners with God in his work he becomes a partner with us in our work.

Storming at the weather never helps one to weather the storm.

The blessing that is shared leaves the soul enriched.

A man said something was preying upon his mind, but it soon starved.

If we had nine days in the week Sunday headaches could adjust themselves without a miss.

Co-operative Christianity is undefeatable.

Our church is a house of prayer for all people.

A Christian is one who makes it easier for others to believe in God.

Love lifts.

A cold church like cold butter never spreads well.

Attempt great things for God.

Reverence is one of the signs of strength.

This church was organized and is maintained

for the glory of God and the service of mankind.

Be square all week and be 'round on Sunday.

If America loses her Sabbath she loses herself.

A place to find God, gladness and good friends. Come in.

You need to be saved. You cannot save yourself. Jesus has already provided for your salvation.

I do not care how much a man says, so long as he says it in a few words.

You are a stranger but for a moment.

Select a church and support it by your attendance.

Why does a man stop and listen when the fire bells ring and pay no attention when the church bells ring?

Hard work also has a silver lining.

One doesn't need to know so many things to get along, but what he does know must make sense.

The emptier the head the less it takes to fill it.

If only the man who rises to the occasion would learn when to sit down!

Some men write to live, and others live in spite of what they write.

Sometimes distance lends enchantment, but not when you are out of gas.

Few men are as good as they pretend to be. But what of it? Few want to be.

Why do they call it "idle curiosity." when we can plainly see that it works all the time?

If you simply must worry, always do your worrying in advance because otherwise you are sure to miss a lot of chances.

MANY YEARS

Rev. Francis C. Viele, Waynesburg, Pa., writes: "*The Expositor* has been coming to me regularly for many years, and I naturally place a high estimate upon the character of its make up each month."

A NEW SUBSCRIBER

Rev. Albert J. Saurell, of Worcester, Mass., writes: "I have been a reader of your *Expositor* for the past year, and I am glad to say that of the many books, papers and magazines that find their way to my desk *The Expositor* ranks among the best."

Methods of Church Work

REV. E. A. KING, D.D., Editor

May, in the Church, stands for Mother's Day and for the foretoken of spring, and it is also a patriotic month. Since the World-war it means more and should be used for great spiritual ends. May may be just as valuable a month for the spiritual life of the Church as any other.

May is the month after Easter this year, and should be used for the Christian nurture of those who have been awakened by the Easter inspirations. We have printed articles about "After Easter; What?" This emphasis on "What?" was intended to remind the minister that Easter was not the end of everything, but in a sense the beginning of many excellent things. The Church program that stresses something for each month is the best kind of a program.

* * *

The Expositor thanks its readers who have sent in printed matter to this department. If you think of the task of editing a department like this for a series of years, you will immediately send us a package of your calendars, copies of your church paper and other things. Every time you do something like that you are helping a large number of other ministers. Brief accounts of things you are doing are also wanted. Kindly send everything of this nature to Rev. Elisha A. King, D.D., 1618 Drexel Ave., Miami Beach, Florida.

A MOTHER'S DAY PRAYER

This prayer is taken from the calendar of the First Presbyterian Church of Miami, Florida. It was so much in favor that the minister, Dr. W. A. Garrett, printed it twice:

Thy mercies fairly overwhelm me in their expression of a love that transcends everything else in a marvelous universe of fact and experience. Today I am thinking especially of this love as it has found me through the heart of my mother. My breast expands with emotion; mine eyes flood with tears—tears of joy and gratitude—as I think of her kindly face, her gentle touch, tender thoughtfulness, sacrificial spirit, uncalculating unselfishness, rare patience, abiding trust in me and unwavering trust in God. Aye, and for her merry heart and the rippling sunshine of her entire life! Father, I thank thee for the best mother in all the earth! How unworthy I am of such love! I humble myself that thou mayest lift me up to that newness of life that will give her joy and gratify thine own heart of hearts. In Jesus' name, Amen!

AN OLDEN DAY SERVICE

Several churches have featured "the old-time home," where there was a distinct religious atmosphere, for a Sunday night program. In the

Fulton, Ill., Presbyterian Church a scene was shown representing an aged grandmother, her son, daughter-in-law and three grandchildren entering an old-fashioned living room and singing several old hymns; singing by the young people's choir and a pastor's message on music as the language of the heart, completed the program.

MOTHER'S DAY MOTION PROGRAM

The American Motion Picture Corporation issues the following motion picture suitable for a Mother's Day program:

"My Mother." One of the two reel features in the famous Benjamin Chapin series of Lincoln pictures gives an intimate glimpse into the boyhood of the President, showing why he said, "All that I am or hope to be, I owe to my angel mother."

"Tender Memories." Another two reel subject from the Chapin series, vividly pictures an event that recalled to President Lincoln's mind a cherished memory of his mother.

"The Highest Law." A four reel feature with the eminent actor, Ralph Ince, in the role of the Great Emancipator. Tells a dramatic episode in the President's life, showing how he opposed his entire Cabinet to do a kind deed for a mother whose only son was condemned to be shot as a deserter from the Union Army.

"Timothy's Quest." Six delightful reels showing how two little orphans, after many adventures find a home and mother. A Kate Douglas Wiggin story that will appeal to every mother heart.

OUTLINING OF SERMON ON MOTHERS

1. One day in the year set aside to do special honor to our mothers.
2. To our mothers we owe our lives.
3. To our mothers we owe the most important part of our education.
4. To our mothers we owe our homes.
5. The greatest gift that our mothers have bestowed upon us is their love.
6. We can never pay our mothers what we owe them.

SQIBS FOR MOTHER'S DAY CALENDAR

All that I am or hope to be, I owe to my angel mother.—*Lincoln*.

The happiest part of my happy life has been my mother.—*Washington Irving*.

Mother love is always the most beautiful of the joys of life.

The love of a mother is never exhausted, never changes, endures through all.—*Materlinck*.

If I were hanged on the highest hill, I know whose love would follow me still, mother o' mine.—*Kipling*.

No state is greater than its mothers.—*Theodore Roosevelt.*

WESTERN UNION MESSAGES

The Western Union Telegraph Co. (everywhere) issues a very fine booklet with suggested messages to send to mothers. They also deliver flowers from any station. Their "Suggestions for Mother's Day Messages" is one of the best things we have seen. There are two pages of splendid sentences and paragraphs on Mother. Some of them would make fine messages for your bulletin board. You can get these folders free at any telegraph office. They also issue special Mother's Day telegram blanks.

HAVE A "HOME, SWEET HOME" SERVICE

A special "Home, Sweet Home" service was held in May last year in the First Presbyterian Church of Independence, Missouri, commemorating the 100th anniversary of the singing for the first time of "Home, Sweet Home." The pulpit platform was turned into a living-room, the church lights were turned off and electric lamps substituted, and a phonograph in the tower room produced the chimes. With this atmosphere, the pastor, Rev. S. F. Riepma, assisted by his small son, told the story of the hymn.

OUTLINE FOR A PATRIOTIC ORATION

For those who keep files of *The Expositor* we refer you to a good outline for a patriotic address in the July, 1923, number, page 1176. It deals with the Pilgrims and their ideals and principles that entered into the making of America.

ENCOURAGING SOCIABILITY IN THE CHURCH

Rev. Irwin G. Smith, Ponca, Neb.
The Presbyterian Church of Ponca, Neb., has

A paragraph on the editorial page suggests promoting attendance at church among the children—the card reproduced below shows how a New Jersey Sunday School carried out this idea.

1925 CHURCH ATTENDANCE LEAGUE

Bethany Presbyterian Sabbath School

Trenton, N. J.

I hereby agree to join the above Church Attendance League, and I shall strive to attend at least one of the regular preaching services of my church on each Sabbath during the months of March, April and May, 1925.

NAME.....

CLASS.....

1924 RECORD

Perfect Attendance.....72
Missed One Sunday.....28

Make Your Class 100 Per Cent. in Enrollment and Attendance

March	1	8	15	22	29
April	5	12	19	26	
May	3	10	17	24	31

Recognition for Attendance will be given at the Children's Day Service, June 14, 1925.

Put an X across the date when you attend. Keep all cards together in regular Class Envelope.

a "Church Night," on the first Thursday evening in each month from October to April.

In September each year the President of the Ladies' Guild and the Pastor, appoint a committee for each of the six ensuing months, composed of six ladies, chosen from those not actively engaged in other lines of work. These committees take complete charge of the "Church Night," prepare a program of entertainment, games, etc., and also take charge in the kitchen, prepare and serve the supper. The program varies, usually occupying from thirty minutes to an hour and consists of music, readings, comic sketches, etc., anything of an innocent and amusing nature.

Each family is expected to furnish food sufficient for its members attending and this is brought and turned over to the committee. Supper is served cafeteria style.

After supper the tables are put aside and the program put on, followed by games until 9:30. These affairs are eagerly anticipated by many who seldom come to the church on Sundays and the evening forms a link that helps tie them to the church.

A PRAYER PLEDGE

Rev. A. W. Reynolds, Los Angeles, uses a definite prayer meeting pledge like the following and he tells us that he is trying to get 260 nights per month signed up. From all reports the plan is great success:

My Prayer Pledge

"Men ought always to pray and not to faint!"—*Jesus*

Recognizing the imperative place of prayer in the life of the Christian, and in the life of the Church, I herewith pledge myself by the help of God that, unless unavoidably detained, I will

The Shears of Delilah

Sharp! Unerring! Merciless! A striking and telling application of the story of an artful woman with a silk-cushioned lap, and her historic victim Samson. The Shears of Delilah has elicited comment from every state in the Union and from many foreign lands. A great gospel message!



BIBLE MESSAGES, Vol. V

Fifteen Great Revival Addresses

Including **THE SHEARS OF DELILAH**

OTHER STRIKING GOSPEL SERMONS IN THIS BOOK

Where Do We Go From Here?

A great gospel message that will make the most unconcerned stop and think. It is based on man's age old question found in Job 14-14. That question was answered once and forever on the morning of Sunday, April the 9th A.D. 30 in the garden of Joseph of Arimathea!

The Man In The Ninth of John

A striking and arresting gospel sermon. The Man in the Ninth of John has a soul stirring message! Read the result of its impact on the heart of the old miner among the gold laden hills of Montana!

THE NINETY AND NINE AND THE OTHER ONE

THIRTY PIECES OF SILVER
THE FORGOTTEN WATERPOT
THE CRIPPLE OF LODEBAR
THE PARTING OF THE WAYS
REPENT OR PERISH

THE CHRIST OF THE BIBLE
WHO HE IS
HOW HE CAME
WHAT HE CAME FOR
THE REALM OF OUTER DARKNESS

THE ONLY THING GOD FORGETS

These 15 Great Revival Sermons in De Luxe Black Levant Grain Flexible Loose	
Leaf Cover	\$2.50
The 15 Messages Without the Loose Leaf Cover	1.50
Price of the Loose Leaf Cover only	1.50
Blank Leaves Per Hundred50

Junking the Sabbath Day

The challenge of the hour! For, if men ever wipe this day from the calendar of their lives, it means a casket for all hope, a shambles for the home, a grave for the nation, and a gallows for the soul! Speed the day then, when America shall renew her allegiance to Almighty God and REMEMBER the Sabbath Day! Speed the day then, when America, with every vow she makes, and every step she takes, shall once more say, "In the Name of God—AMEN!"

A De Luxe Quality Black Levant Grain Flexible Loose Leaf Cover. Has inside pocket for clippings, notices, programs, etc. Size of page 6½x4.

BIBLE MESSAGES Vol. 1—Fifteen Great Revival Addresses

Including **JUNKING THE SABBATH DAY—A QUESTION OF LIFE AND DEATH**—Another outstanding gospel message. Miracles? Read the conversion of those forty hard-hearted and hard-fisted men in a New York City mission one night. Forty diamonds in the rough for our Lord and Master's crown. It is a page from heaven's ledger. Read it!

ALSO THESE OUTSTANDING MESSAGES

UNDER NEW MANAGEMENT
THE TRUTH ABOUT SALVATION
UNMASKING A DEADLY SHAM
THE TRAGEDY OF TIME
THE VISION OF THE CROSS

AMUSEMENTS—HANDLE WITH CARE
BREAKING THE DEVIL'S GRIP
THE HIGH COST OF LIBERTY
WHY I AM NOT AN INFIDEL

CASTING THE FINAL VOTE
THE FIRST DAY IN ETERNITY
YOUR PASSPORT FROM THE OLD WORLD TO THE NEW
A TELEGRAM FROM HEAVEN

These Fifteen Great Revival Addresses in Black Levant Grain, Flexible Cover	\$2.50
The Fifteen Addresses without the Cover	1.50
Price of the Cover only	1.50
Blank leaves per hundred50

Make remittances
only by check, draft
or Money Order.

M. E. & B. H. Willard

P. O. BOX 573 E
DANVILLE, ILLINOIS

Be Present at Prayer Service

on at least ----- (write one, two, three or four) Wednesday evenings each month. If unavoidably absent, I promise to offer a word of prayer where I am for the church and its pastor.

Name -----

(-----) If willing to be called on for a sentence of prayer, please mark with an X.

HAVE A DOLLAR DAY

St. Peter's Evangelical Church, Amherst, Ohio, had a "Dollar Day" recently. The Bible School voted a beautiful new art window for the new auditorium but failed to provide the money to pay the bill.

So a day was set apart when each member was asked to bring one dollar for the collection. Realizing that this might work a hardship on some, they printed the following at the end of the announcement:

"Of course this does not mean that you will not be welcome in Bible School that day unless you bring the dollar, for we know very well that such an amount would be practically impossible for some folks to bring. Just bring what you can and be assured that the sum will be gratefully received in the offering which, on that Sunday, will be used for the purpose above stated."

AN EVANGELICAL INVITATION

Rev. George T. McElvein, pastor of the Knoxville Baptist Church of Pittsburgh, Pa., prints the following invitation on his church calendar:

A Warm, Hearty Welcome Awaits You

If *you* have never proclaimed to the world your faith in Jesus Christ and your loyalty to his church, do so by applying for membership at the close of either service today. And if your membership is in some distant place, why not make the Knoxville Baptist Church Home now?

MAKING THE MIDWEEK SERVICE COUNT

The church prayer meeting or the mid-week service is looked upon by a great many people as a necessary part of a church program. There is the morning service, the evening service and the prayer meeting. Even in communities where the prayer meeting is sparsely attended, the church members who do not go expect the minister to attend and they believe there ought to be such a meeting. Many pastors "sweat more blood" over the prayer meeting than over any other part of their church work. Some pastors have the courage to abolish a weak and poorly attended meetings, but most of us feel that such a meeting should exist and so seek to improve it and make it worth while.

There are several ways of doing this: First: "A Study Meeting." This may mean an actual study or a course of lectures about the Bible with a chance for questions at the close.

A "Bible Night" might be duplicated in many places; ask the people to bring a Bible, all kinds of Bibles, old, new, different translations, family Bibles, and ancient copies if there are any.

At Lyons, Kansas, people took a great pride in such a service and after it was over an account

of the meeting was printed in the church paper, giving names of the people and a little account of the books they brought. This exhibit was also in the nature of a contest in which points were offered for the oldest, largest, newest and smallest book. Much was made of collections of Bibles, some people bringing all they owned.

The minister has a wonderful opportunity at the midweek service. There is a vast ignorance on the part of the people as to how the Bible came to be. Most people know nothing at all about the Old Testament Prophets, or the Psalms, or Job. They know less about the way the people lived in olden time, and they know almost nothing about the religion of the Hebrews. A short time ago a church man excused his ignorance of all such matters by saying, "All that belongs to a former dispensation."

The New Testament is an interesting book aside from its religious teachings. The minister might give instructive talks on the history of each book, telling the religious message of each book. Such a course of prayer meeting talks would cost the minister considerable time in reading and study but it would pay large spiritual dividends.

The prayer meeting may be made more interesting by the introduction of musical information. Instead of announcing a hymn and singing it "the same old way" the story of the composer and author may be given and some account of the occasion for writing the hymn. This makes the hymn book a new volume of religious experience. This task may be given to some bright musician who could prepare such a musical part for the meeting.

One way to get people to take part is to announce a subject beforehand, prepare questions on slips of paper and pass them to the people at the beginning of the meeting. Another way is to mail such slips to certain people and ask them to answer at the meeting.

Things that go to make a successful prayer meeting: Begin on time and end on time. Have the room thoroughly ventilated and well lighted. Have plenty of hymn books and Bibles. Have a reception committee to welcome the people, especially strangers. Above all else let the minister have a well-thought-out program and follow it, avoiding sameness at the meeting.

It may work in some churches to have a simple dinner on prayer meeting night and then follow the meal with a meeting. In a down town church most of the people live miles away from the church, and if they go home for the evening meal they will not return. It requires much thought and skill as well as grace to keep the prayer meeting plus instead of minus.

There is a little hand book called "The Redemption of the Prayer Meeting" by J. G. Haller, published in 1911 by the Methodist Book Concern. A part of the volume contains many "Prayer Meeting Studies with Suggestions."

HIGH GRADE CALENDARS FROM KEENE

The First Congregational Church of Keene, New Hampshire, Rev. Edward H. Newcomb, pastor, issues a very creditable Sunday bulletin.

There is an outline cut of the famous old church on the front. Then there are quotations of importance placed in a sort of pocket near the cut where everybody sees them at a glance. On one we find these words:

May This Calendar Be
to the stranger—a hand of *welcome*
to the Christian—an aid to *worship*
and to everyone—a call to *service*

Many brief quotations are set up in the form of a cross. The fourth page is frequently used to carry a pastoral letter. One such is to "Every Absent Member." One paragraph of this letter reads:

We urge those of you who are remote and do not care to support two churches, to transfer your membership. We are confident that in so doing you will be happier in your Christian life and of more service to the Church of Jesus Christ.

The best thing on these calendars is the following diagrammatic appeal to loyalty which might well be printed on a thousand calendars throughout the United States:

Try Hard to be Square in Your Living

1 Tim. 6:12, Fight the Good Fight of Faith. Lay Hold on Eternal Life.

☐ **Square in Your Attitude Toward God**

1. Give Him What Belongs to Him—Your Life.
2. Cherish the Bible as His Message to You.
3. Accept Jesus Christ without Reservations.
4. Depend Upon His Wisdom, Power and Love.

☐ **Square in Your Personal Support of the Church.**

1. Attend All of the Regular Meetings Habitually.
2. Be a Recognized and Reliable Guarantor.
3. Give of Your Best Thought, Talent and Time.
4. Help Lift This Old World's Burdens.

☐ **Square in Your Financial Obligations.**

1. Yes, Take Good Care of Your Own Home.
2. Yes, Be Generous in Your Civic and Social Interests.
3. Yes, Feel Free to Enjoy the Recreations of Life.
4. *But Do Not Put Your God in Last Place.*

* * *

The Indifference of Her Friends Hurts the Church
More Than the Criticism of Her Enemies

RAISING MONEY FOR OTHERS TO PAY

Twenty-five years ago many churches undertook building campaigns by selling bonds to the members and to the public in denominations of \$500 and \$1000 with interest at 6 per cent. The bonds sold easily and the buildings were erected. Some of them were even dedicated "free from debt!"

In many cases the minister who promoted the building campaign moved to another field before the bonds became due. But the debt was still there.

We hear of other churches doing the same

PARISH PAPER SERVICE

That is our motto and we live up to it. Ours is a *service* that is thorough. We publish a paper for you, with all your material or you have the advantage of using our clipping service if you need it to fill your paper. Write, enclosing a stamp, for samples and full particulars.

The Church Press **Lostant, Ill.**

Stereopticon Slides

Story of Pilgrim Fathers, "Some Mother's Boy," "Cost of Freedom," "Life of Christ," "Boy Scouts," "Ben Hur," "Other Wise Man," "Quo Vadis," "Passion Play," "Life of Washington," "Bell and Flag," "Pilgrim's Progress," "Billy Sunday," "In His Steps," "Yellowstone National Park." Numerous Evangelistic Sermons (Illustrated). Card brings complete list.

WILLIS P. HUME, North Tonawanda, N.Y.

thing now. One church raised nearly \$100,000 one Sunday morning by selling bonds bearing 6 per cent interest. The building is up and is being used but there is the debt and the interest to be paid. Think of the ministers who will sweat for years to satisfy the debts. Is it not better to raise all the cash possible and mortgage the property if necessary for a comparatively small amount?

HAVE A DAILY BIBLE READING CIRCLE

How to induce church members to read the Bible has been solved in part by Rev. M. R. Stover, Sabina, Ohio. He has organized a "Who-soever Will Daily Bible Reading Circle." He prints a card with a monthly calendar advocating the reading of a chapter each day.

Mr. Stover has published a small booklet on Luke containing "The Message of the Book."

A "VOYAGE" SUNDAY EVENING SERVICE

A service called "The Voyage of Life" was given in some United Brethren Church. At the top of the program is a large ocean liner and then follows this program:

Hymn, "Galilee"-----Congregation
Statement-----The Minister
Leaving Port

Our Transport, "The Old Ship Zion"--Choir
Study of the Chart
Prayer for a Safe Voyage

Our Pilot

"Who Will Our Pilot Be?"-----Young Girls
"Pilot of Galilee." Duet
"Great Pilot of the Sea"
"Jesus, Saviour, Pilot Me"-----Congregation

Dangers of the Voyage

"Master, the Tempest is Raging"-----Choir
"Drifting." Duet
"I was Sinking"-----Congregation

Assurance of Safety

"Rock of Ages." Reading and Solo.
"God Will Take Care of You"--Congregation
"Jesus, Lover of My Soul"

Hymn Story by the Minister

Life Saving

"Throw Out the Life Line"-----Choir
"Let the Lower Lights Be Burning"
Congregation

Offering

The Homeland in Sight

"Watchman, Tell Us of the Night"

Men's Chorus

"Pull for the Shore, Sailor" ----- *Solo*

"The Haven of Rest" ----- *Congregation*

Benediction and Doxology.

A EFFECTIVE APPEAL

Rev. Chas. E. Crusoe, of Aquasco, Maryland,
sent this message to men about town:

Don't Wait to Die Before You Go To
Church!

Better to go on your own two feet than to be carried by your friends. Besides you will be of little use to the Church or the Church to you after you are dead.

Come next Sunday, meet your neighbors and friends there and receive the inspiration and help that comes from fellowship with genial companions.

A hearse is a mighty poor thing to come to church in.

Why wait? Come now!

I would much prefer holding a service *with* you than *over* you.

HOW TO INDUCE CHURCH MEMBERS TO TAKE THE DENOMINATIONAL PAPER

One of the most difficult feats a minister performs is to induce members of his church to subscribe for the denominational journal. Rev. W. Alonzo Reynolds, pastor of Euclid Heights Methodist Episcopal Church, Los Angeles, California, sent out this letter to his people. Note that it contains many points of excellence:

1. He selected a certain number of people from his membership list and wrote them a circular letter. At the beginning of his letter he says:

"I have made a very carefully selected list of the membership of our Church and your name is on that list.

"I believe that you are one of the first seventy-five members of our Church who will react quickly and favorably to this proposition: that our service to God must not only be whole-hearted and complete, but must also be intelligent, well-informed and broadly interested in every event and movement, everywhere, which affects our own Church and the winning of the world for our Christ."

2. He tells them how valuable the denominational paper is to him and then says:

"I may be mistaken, but I believe you are one of the members of this Church most likely to respond to this, the highest type of Christian Service, intelligent, as well as consecrated."

3. The climax of his letter is a proposition:

"Here is my proposition:

"If after a year's trial of the *Advocate* your mind and heart have not been stirred and quickened toward a brighter and finer appreciation of the Christian Life in the World of Today, and you will tell me so, I will promise to return to you, personally, the price of your subscription.

"You see, I have confidence in both *you* and the *Advocate*!

"To save you time and trouble, I enclose a stamped reply envelope (do not seal it), and the order blank on page 4 of the descriptive folder is already filled out. All you need to do is to put it in the mail box now. I will charge your subscription to my account in San Francisco, and you can pay me later, unless, of course, you prefer to send it now.

"In a week or so you will be thanking me for putting your name on that List.

"I await your reply with confidence and interest."

He sent to each person thus addressed a copy of the paper. We do not see how any of these people could resist such an appeal and we believe much could be done in every church to secure such subscriptions.

SALUTE THE FLAGS!

Pledge to Christian Flag: I pledge allegiance to my flag, the Christian flag, and to the Saviour for whose Kingdom it stands, one brotherhood uniting all mankind in service and love.

Pledge to Our American Flag: I pledge allegiance to the flag of the United States and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all.

PERSONAL EVANGELISM

A little tract of "Personal Evangelism: How to Begin," by Dr. F. B. Meyer, is issued by The Congregational Commission on Evangelism, at one cent per copy.

This Commission publishes a four-page folder entitled, "Aids to Private Devotion in Church." There are sentence prayers, longer prayers, a renewal of consecration, etc. It may be pasted in each hymn book so that people coming early to church may use it. It is arranged by Dr. Oscar E. Maurer. These are also one cent each.

IDEALS FOR A CHURCH

The Congregational Church of Sandusky, Ohio, recently issued a little paper in which are these ideals which might be used with good effect in any church:

Let Our Church Be

A Live Church

Activity, Progressiveness, Growth

A Warm Church

Sympathy, Cordiality, Friendliness

A Hopeful Church

Optimism, Confidence, Courage

A Serving Church

Doing for Others at Home and Abroad

A Spiritual Church

Filled With the Spirit of God

PARAGRAPHS FOR CHURCH BULLETINS

Are You Loyal? During the war we heard much about loyalty. The man who was not out and out for his country was regarded as a slacker. The man who is not whole-heartedly for *home* and *family* and for the institution safeguarding them is also regarded as disloyal. That institution is the Church and your attendance at Church, and your assistance in putting your Church's pro-

gram over the top, is a big sign of loyalty. "I'm loyal!"

* * *

The Heaviest Burden in Any Parish

is the "inactive list," those who criticize but do not help; those who want prominence but are unwilling to merit it by faithful service under others. Those who question the motives of their fellows largely because they themselves are self-seekers; those who sometimes appear when there is work to be done; those who so easily find fault with what is attempted or accomplished, but who give the minimum of co-operation and assistance when their suggestions are accepted, and nothing but criticism when the judgment of others prevails.—*Exchange.*

* * *

Is Not and Is

The Church Is Not a hospital, though it ministers to spiritually sick and morally anemic. The Church is not a gymnasium primarily to develop ethical muscles. The Church is not a cold storage plant to keep a few saints from spoiling. The Church is not a club to give a little religious polish to complacent members. The Church Is an inspiration point to workers. The Church exists to help people to live. It must not live for itself but must lose its life in service. It must place the child in the midst and serve the community. It must be friendly, evangelistic, missionary, enthusiastic. It must represent the spirit of the Master who went about doing good. *Will You Help?*

DEDICATION SERVICE FOR A HYMNAL

Rev. M. S. Benjamin, pastor of the Presbyterian Church of Shawano, Wis., has sent us a copy of a dedication service used when the Dorcas Society presented hymn books to the Sunday School. It is well to make much of such gifts, and to recognize the high purpose of Christian song. Hymn books are volumes of religious experience in song and are worth more to the church than many people know. A service of dedication indicates the true value of music in worship and religious education. The dedication service follows:

Dorcas Society: In behalf of the Dorcas Society we present to you this book, to be solemnly dedicated to the praise and worship of God and our Master, Jesus Christ.

Superintendent: It is indeed fitting that you should do so, for the great apostle has said: "Let the words of Christ dwell in you richly, teaching and admonishing one another in Psalms and Hymns and Spiritual Songs, singing and making melody in your heart unto the Lord."

Pastor: To Thy glory, O God our Father by whose present, divine favor this hymnal was prepared: to the honor of Jesus Christ, whose life has been the inspiration for the accomplishment of the arduous task; to the praise of the Holy Spirit, our guide to the truth, who has directed the efforts of the laborers:

Pupils: We dedicate this book.

Teachers: For singing unto Jehovah a new song; for making a joyful noise unto the Rock of our salvation; for coming before His presence with



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G. A. ECKSTRAND

LOSTANT, ILL.

thanksgiving; for making joyful noise unto Him with Psalms:

Pupils: We dedicate this book.

Teachers: That we may sing aloud of Thy loving kindness in the morning; that our evening meditation may be a sacrifice of praise.

Pupils: We dedicate this book.

Teachers: That we may shout aloud the unspeakable love of God; that we may tell in song the matchless grace of Jesus Christ; that we may sing of the sweet fellowship and the communion of the Holy Spirit:

Pupils: We dedicate this book.

Teachers: To encourage prayer and intercession; to give light and guidance; to create trust and confidence; to instill consecration and faith;

Pupils: We dedicate this book.

Teachers: To promote the spirit of service; to further Christian Brotherhood; to teach missions;

Pupils: We dedicate this book.

Teachers: For the inspiration of the young; for the joy of the old, for comfort to the sad; for balm to the sick;

Pupils: We dedicate this book.

All: Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be; world without end.

Amen.

A CHALLENGE

Robert Armor, McAllen, Texas, in his calendar prints the following:

Wanted—A Hard Job

Forbid for me an easy place,

O God, in some sequestered nook

Apart to lie

To doze and dream and weaker grow

And less and less to do or know

Until I die!

Give me, O Lord, a task so hard

That all my powers shall taxed be

To do my best;

That I may stronger grow in toil,

For harder service fitted be,

Until I rest!

This my reward—development

From what I am to what thou art,

For this I plead!

Wrought out by being wrought upon
By deeds reflexive, done in love,
For those in need!

—Charles Earle.

CHOICE OF HYMNS IN A CHURCH SERVICE

One of the most important features of the Sunday morning service is the music. We refer especially to the selection of hymns. This is altogether too often left to chance. In some churches the minister does not select the hymns before time for church to begin. Some ministers hold up a service of worship while they hunt through the hymn book for something suitable to sing.

Orien W. Fifer says "that every minister has a privilege of unusual value and influence in the choice of hymns. He should not allow anyone else to do it."

He makes three suggestions about the use of hymns in the Sunday morning service. The first hymn should be uplifting and invigorating, calculated to change the spirit of the folks who have come to worship, and are weary, worn, often irritable or depressed. The second hymn may be assuring, comforting, answering to inner needs and the third hymn should be one of consecration, activity or acceptance.

The words of the hymn should fit the subject of the sermon. Sometimes this is difficult because the popular tune is not always connected with appropriate poetry. In that case, abandon the attempt at harmony and select a hymn of general praise or seek something as near to it as possible. The Bible, hymn book and sermon should be used together in preparing a harmonious service.

The following books should prove valuable to any minister who is seeking to improve the music in his church: "Better Music in Our Churches," by John M. Walker, assisted by five or more musical specialists, The Methodist Book Concern; "Church Music and Worship, a program for the Church of Today," by Earl E. Harper, The Abingdon Press.

SPLENDID MOTION PICTURE FILMS FOR CHURCH USE

"The Twenty-third Psalm" (one reel) is one of a series of pictures of the Holy Land, as is "The Wells of the Bible" (one reel). A two reel story entitled "As We Forgive," is based on St. Paul's letter to Philemon. When such films are used a brief interpretative talk should be given before the picture is shown. These pictures belong to a very remarkable series presented by Pictorial Clubs, Inc. The Company is preparing Bruce Barton's story, "The Man Whom Nobody Knows," now running in "The Woman's Home Companion." This will be presented in five reels.

FROM BULLETINS

The bulletin of the First Baptist Church, Elizabeth, N. J., tells of the complimentary words of visitors at the last prayer-meeting, and adds: "Our pastor spends as much time in preparation for this service as he does for Sunday."

The bulletin of the Second Presbyterian Church,

Delhi, N. Y., contains this notice: For prayer meeting Wednesday night bring a brief clipping of a religious nature, a poem or news or anything which appeals to you and we will edit a prayer meeting paper.

SERMON TOPICS

Gethsemane Lutheran Church, Philadelphia:

"One Thing"

One Thing Lacking. Mark 10:21.

One Thing Needful. Luke 10:42.

One Thing I know. John 9:25.

One Thing I Do. Phil. 3:13.

All Things Are Now Ready. Luke 14:17.

* * *

Jesus and the Group at the

Cross

The Soldiers.

The Crowd.

The Priests.

The Two Robbers.

Mary.

The Centurion.

A SPLENDID INVITATION TO FELLOWSHIP

A card of invitation that is different from anything we have ever seen before is issued by the First Congregational Church of Gasper, Wyoming, Rev. A. E. Cooke, minister. The card reads this way:

IF you believe in giving your best self a fair chance:

IF you believe the Church can help you toward a higher manhood or a sweeter womanhood:

IF you believe that the Church stands with the world's best people for the world's best things:

IF you believe that in God's house, on God's day, amid people seeking God, we should sit open-souled to the voices of another world:

IF you have been interested in, or specially helped by this Service:

IF the message of the preacher has inspired or helped you toward higher things:

IF you have no Church home and would like to be associated, or have your family connected with this Church and its work—

Will you kindly write your name and address below and hand slip to one of the ushers or mail to the Minister?

At the bottom is a perforated coupon for the name and address.

KEEP ON ADVERTISING

Ernest E. Elliott in "How to Advertise a Church"

Don't become discouraged if your first year's advertising campaign does not fill your church all the time. Advertising will win for the church if you keep it up, being sure that you have the goods to deliver in answer to the advertisement.

The only failure I ever heard of in church advertising came from failure to deliver the goods. If the preacher falls down in delivering a sermon, or the choir falls down, or the "Special Service" is only ordinary, the best advertising in the world cannot compel people to keep on patronizing your

institution. First advertise your proposition, then deliver the goods advertised and you will fill your church from the front seat to standing room at every service. Try it.

TWO VIEWS OF THECHURCH PRINTING PRESS

There have been many discussions of the relation of the pastor to the church printing press in this department.

Rev. Chas. E. Hannan, pastor of the Christian Church, Lyons, Kansas, wrote to his people thus:

"In my former pastorate I bought a printing press and a small quantity of type, with which I did a bit of printing for the church. I often worked until late at night to get the St. Francis Church Bell, cards, and other printing, out of the way of sermonizing and calling for the day-time. I concluded before I left there that possibly I had made a mistake in trying to be a printer-pastor-preacher.

"Nearly two years ago I was chosen for this somewhat larger field. I found that this church had a small press and more type, and that I was expected to print cards, programs, invitations and even the Lyons Church Bell.

"But if a man tries to preach and shepherd folks, his printing is not always worthy of a great church. If he takes the time to turn out first class printing, he often cannot find the time to properly do pastoral work and prepare sermons which will command the attention of his congregation.

"The church pays for the cards, paper, or whatever stock you have printed, no matter if the pastor does print it. This cost is nearly 50 per cent of the cost of the whole job if done in a printing office. Now is it logical for you to expect your pastor to set type and print by hand—when any printing office sets type by machinery, has all the necessary equipment to do good make-up work, and then can print ten times as fast with power presses? Because of their better equipment, it will cost the church less to have its printing done where it is supposed to be done, in the printing office.

"If your pastor had his time dragging on his hands, it would be different, but whenever he does printing he has to leave undone urgent pastoral duties. I want to be a first-class pastor, and a first-class preacher for you, will you help me to do that?"

A CHURCH PRINTING OUTFIT

Rev. Robert Linus Barbor, West Somerville, Mass.

For as much as others have taken in hand to draw up a narrative concerning the feasibility of a church doing its own printing, it seemed good to me, also, having for two years had good success in the same task, to write unto thee in order most excellent editor, that some questioning brother might have further data upon which to base his judgment.

Furthermore the treatise of our brother Mitchell in the April issue of your highly appreciated magazine involves an expense which to most of us, I am sure, is quite prohibitive.

Two years and a half ago we persuaded the Thomases of our board of trustees to purchase a

Printed Specialties for Pastors and Churches

Just tell us that you are interested and we will send you free samples. We print the single and duplex envelopes, Easter and Mothers' Day supplies, and all sorts of specialties for use in church work.

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You May Still Anticipate

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foot power press and several fonts of type at a total cost of 112 dollars. The press was a second-hand Pearle and after three winters' use is still doing good work.

The particular phase of the matter which justifies this present writing is the method of organizing the work. It is much easier to secure the outfit than to keep it running from week to week, year in and year out. It has been surprising to me the number of people we have discovered who are at present working at some phase of the printing trade or who have had experience in a country printing office or elsewhere.

We have at present six people who have accepted regular responsibility on the press staff. The pastor prepares the copy. Two typesetters have each a font of type in the home and at their leisure set up their portion of the copy, having it ready by Thursday evening. On Thursday evening one of the young men comes to the press-room in the church and runs off a sufficient number of "backs," i.e., first and fourth pages, for the following week. Thus he keeps at least a week ahead with the "backs." Another man assembles the type which has been set for the two inside pages, gets it into the chase, makes changes in dates and order of service, etc. A third man, who is an experienced printer, comes in after attending choir practice and puts the finishing touches to the "making ready" process, helps in getting the proper impression, and in making corrections from the proof sheet. Thus the work is divided so that no person is giving more than one evening a

week to the work. This schedule applies particularly to the church calendar, costing us only a few cents in money which at regular rates would cost from eight to ten dollars a week. Stationary, calling cards, tickets, programs, etc., are all printed on the church press and not only represent additional savings but with the calendar enable us to have printed matter which otherwise we would feel unable to secure.

TOPICS FOR THE MID-WEEK SERVICE

The pastors of the land have made a sudden turning to the book of Revelation for subjects, judging from their bulletins.

Dr. Wm. S. Mitchell, pastor of Wesley Methodist Episcopal Church, Worcester, Mass., announces a six weeks' study thus:

The Book of Revelation

A sane study of the most difficult book in the Bible, without fads or fanaticism, seeking merely to know what the book was intended to mean.

The Book, Its Time and Method.

The Woes of the Seals and the Trumpets.

The Dragon and the Beasts.

The Lamb and Babylon.

Satan Bound.

The New Heaven and the New Earth.

The pastor of the Third Baptist Church, St. Louis, Mo., gave seven weeks to the

Letters of Christ to the Churches of Asia

Letter of Christ to an Average Church. Rev. 2:1-7.

Letter of Christ to a Struggling Church. Rev. 2:8-11.

Letter of Christ to a Testifying Church. Rev. 2:12-17.

Letter of Christ to a Progressive Church. Rev. 2:18-29.

Letter of Christ to an Unspiritual Church. Rev. 3:1-6.

Letter of Christ to an Evangelistic Church. Rev. 3:7-13.

Letter of Christ to a Worldly-Minded Church. Rev. 3:14-21.

In the *Record of Christian Work* some pastor outlined six of the same churches under a little more striking guise:

Ephesus—Doctrinally Sound, But—!

Smyrna—Wretchedly Poor, But—!

Laodicea—Fabulously Rich, But—!

Thyatira—Constantly Busy, But—!

Philadelphia—Numerically Weak, But—!

Pergamos—Steadfastly Loyal, But—!

The Christian's Daily Dozen

The motto is taken from 1 Tim. 4:7—"Exercise thyself unto Godliness." The outline follows:

1. A little Patience—once a day.

2. A bit of Self-control—somewhere.

3. A minute of Unselfishness.

4. A flash of Generosity.

5. One kind Word—possibly two.

6. A word of Appreciation to somebody.

7. An eager Excuse—for someone else.

8. One good Deed—not left undone.

9. A noble Thought—perhaps a text.
10. A little Prayer—for a friend in need.
11. A sudden Smile—where it can do some good.
12. A snatch of Song—or hum a tune.

—J. D. Paxton.

FROM BULLETINS

The Little Minister, the bulletin of St. John's Universalist Church, Joliet, Ill., gives its second page to the program of the morning service. After the notice of the organ prelude, we read: *The Service of Worship.*

During this Service worshippers are requested to refrain from all conversation and are urged to join in the spirit of quiet devotion.

Following the notice of prayers and anthems occurs the line:

Here endeth the Service of Worship and Beginneth the Service of Consecration.

After the notice of offering, consecration, and creed come the words:

Here endeth the Service of Consecration and Beginneth the Service of Instruction.

And at the last just before the organ postlude we read:

Benediction and Silent Meditation.

MOTHER'S NIGHT BY A GIRLS' CLASS

One evening Mrs. Gray's class of girls held a Mother's Night, each girl inviting her own mother. (One father tried to come, but even by donning mother's wrapper and a big floppy hat, he could not gain admittance!) The girls had arranged a suitable program of songs and recitations, but the most enjoyable part of the evening was an informal telling of personal experiences.

To each girl was given a slip of paper calling for a story. For example, one girl was asked to describe "The prettiest dress your mother ever made you," and another: "Tell some time when you wanted your mother very much." All brought out the thought of love and service given by the mother.

Following this, each mother in turn was called upon to tell a story of "The funniest thing that happened when my children were little." One mother told of the time the children rode the old cow home after a hard rain and she balked in the middle of a good-sized pool and refused to budge! This thawed the company for games and refreshments—a happy evening together.—Mrs. Robert Clark, Lyndon, Vt.

MOTHER'S DAY SERVICE

Rev. George E. Atkinson, pastor of the Smyrna Park Congregational Church, Ceres, California, had a very interesting Mother's Day service last year. One-half the pulpit platform was furnished to represent an old-fashioned room, with old-time rocking chairs, rugs, mottoes, etc., including the old melodeon. It was a Mother's Day song service, with hymns suggested by the people, such as "mother used to sing," followed by Scripture lesson of verses learned at mother's knee in the long ago, and a Mother's Day prayer. After these exercises the lights were turned out and only a spotlight used. When turned on the platform the

audience saw a dear old grandmother turning the pages of the family album, lovingly, lingeringly. She looks at one many times, turns back to it again, wipes a tear from her eye, then leans back and falls asleep. A candle dimly shows her asleep while the spot-light is turned to the other side of the platform, where her dream is shown in a series of tableaux, with music.

1. Bride and groom are seen. Wedding march, "O Promise Me."

2. Mother and babe. A lullaby by the mother.

3. Mother and little child. "Come to Jesus" sung in Marathi. (This is a song the pastor's mother used to sing him asleep with in India years ago.)

4. Mother and school-girl. The girl just leaving for school with books and lunch. Music for this, "Yield not to temptation."

5. Leaving home for life's work. Music: "God will take care of you."

6. The home reunion. Sing: "Home, Sweet Home."

7. Closed with a Mother's Day hymn composed by Mr. Atkinson.

8. Lord's Prayer.

9. Benediction.

The whole service was very interesting and effective.

MAKING THE MOST OF THE LANTERN SLIDE

Rev. Luther K. Long, Lacota, Michigan

With a good equipment well placed, the lantern slide in the hands of a skilled person may be made to yield excellent and entirely dignified results along religious, educational and entertainment lines.

The disappointment with which one turns from a poorly illustrated sermon, or travelogue or missionary address, may be due to one or more of several reasons. The screen was not good or it was poorly hung, the lantern was not up to standard or the light was insufficient, the focus was wrong, the slides were unsatisfactory in subject, manufacture or coloring. The lecturer was not familiar with the pictures, or he tried to read notes prepared by some one else, or thought he could entertain an assembly off-hand because he was using pictures.

The following suggestions have been tested by experience with satisfactory results:

The screen should hang smoothly and at the proper height. If muslin is used a dressing of murexco, with a slight tinge of blue, counteracts the yellow. The screen should not be too small.

Be sure that the objective lens is a good one of adequate size, and that all the lenses are kept scrupulously clean.

The light is of supreme importance. There is no excuse for showing pictures if they cannot be seen clearly. The arc light is best, though an incandescent lamp of adequate power is satisfactory in a small room. The ability of a person of normal vision to read a hymn on the screen from any part of the room is a good test of screen, slide, light and focusing.

Pleased With Empty Pews?

No? Few ministers are. Why have them? Better to fill them. It can be done by the help of your printer.

Proof-sheets, prices, samples, etc., on request—the kind that has helped many churches. No obligation.

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The National Religious Press
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Unless the slide is worth while all the other equipment becomes worse than useless. Poor paintings and drawings, and insignificant natural scenery and objects, are not fit subjects for lantern slides. A good subject well photographed can be made into a clear slide, which, rightly handled, will tell an interesting story. Proper coloring improves good slides, but black and white, or a mild toning, often makes a picture truer to nature, and no amount of coloring can make a good slide out of a poor one.

Always see that the slides are perfectly clean. Dust and finger marks are an abomination.

The exhibitor should know the slides thoroughly, have their order well in mind; and he should be so familiar with the story he has to tell and the effect he wishes to produce that he will never think of reading a lecture.

If the lecturer occupies the platform, he should have an understanding with the operator so that the slides come on promptly, in their proper order and right side up. It is a good plan to stand beside the lantern, the assistant attending to the light and removing the slides while the lecturer puts them in, or, at least moves the slide-carrier to bring on the picture just when he wants it. He thus sees the slide as the audience does, has a better feeling for it, and can, without turning his face away from his hearers, indicate the parts of the picture to which special attention is called. In very large rooms, however, it is usually better for the lecturer to occupy the platform.

Because the use of the eye in education and entertainment is with us to stay, the lantern slide is to have an ever increasing opportunity; and in dignified hands it will doubtless give a good account of itself. A lecturer's ability in choosing, and facility in using, slides will be greatly increased if he is also skillful in making them—a not too difficult undertaking—but that is another story.

INSPIRATION

Rev. Easton H. Hazard, pastor of the Methodist Episcopal Church, Harbor Beach, Michigan, writes: "I have been a subscriber to *The Expositor* for over three years, and would not be without it. I am grateful for the inspiration and many suggestions I have received from the magazine."



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AND STILL THOSE BIBLE CROSS WORD PUZZLES

It has almost come to the point where *The Expositor* might well close up shop and devote its entire time to the Bible Cross Word Puzzle. In the January issue the first Bible Cross Word Puzzle of the *Expositor* series was printed. Like many other items found in the *Expositor*, they were put in handy card size and offered to our subscribers at a cent apiece. Of that first puzzle, thousands have been sold. The February, March and April puzzles have gone the same way. Scores of letters have come to us telling of the success and pleasure to be had in the use of them and urging the *Expositor* to offer them in series instead of one at a time.

With this in mind we have prepared and have ready for your use twenty-eight complete puzzles, solutions and keys. Twelve of the twenty-eight are thirteen squares across and the rest are eleven squares. All are the same high type of puzzle with a Bible reference for each key. Puzzles may be had from the *Expositor*, as long as the present supply lasts for one cent apiece.

Should you care to run a Bible Cross Word Puzzle under your Church or Sunday School name in your local paper, which incidentally is the finest kind of advertising, we will send you mats made for newspaper use at \$1.50 each.

Now, while the world is interested in the Cross Word Puzzle, is the time for you to use the *Expositor* Cross Words in your church and school work, and get your people, young and old, used to handling the Bible. Anything which can help them to become more familiar with the arrangement of Bible books, is a help not to be considered lightly. Testimony letters from our Puzzle users point to the fact that *Expositor* Bible Puzzles turn their people to their Bibles. What they do for others they will do for you. Use them.

Many *Expositor* subscribers will be enabled to realize one of their chief ambitions this year. The desire to visit the Holy Land is a normal one for the preacher. What store of riches for his people such a trip would provide him with, lies without the sphere of reckoning. This much is certain, that minister who makes such a trip comes back a bigger and stronger preacher with a clearer idea of the life of the Galilean than he ever had before.

Due to the reduction in the number of foreigners coming to America, the great oceanic steamship lines have renewed and rebuilt the steerage portions of their vessels and made them over into attractive single cabins having all conveniences. Naturally they offer an attractive transatlantic

trip and at a much reduced rate, which should open the way for greater numbers than ever who are taking the trip to the Holy Land.

It is almost inconceivable, but true that the round trip fare has been cut down to materially less than \$200, some of the shorter trips costing less than \$100 there and back.

The *Expositor* will gladly furnish further information to any who contemplate taking advantage of the new low fares, as a means of increasing their value to their people and their power and worth in the work of the Kingdom.

A WIRELESS MESSAGE

Summer is wandering this way! I know
Because the bobolink told me so.
I heard him this morning up in a tree
Bubbling over with rollicking glee.
A gurgle, a giggle, a ripple of gold,
And then the wonderful secret was told.
"She's coming! She's coming! She's almost here—
Glad summer, the happiest time o' the year.
—Helen E. Hoyt.

IT'S YOU

It's all in the mind—if you think you can
What in the world's going to stop you?
It's **you**—in yourself—that can't or can;
You win or you lose—as you will to.

It's nerve—or faith in your innermost self,
Backed up with the grit to "go over,"
It's doing the thing they say can't be done
That finally lands you in clover.

It's **you**—really, there's nothing else wrong;
Get right with yourself—do your bit,
Sing a song—give a hand—jog along;
Win—Say—there's nothing else to it!

It's **you**—when you're right with yourself,
There's joy in the doing and winning,
Peace and contentment enough to go 'round,
But to quit!—ah!—that is the sinning.

It's all in the mind—if you think you can
Who's there on earth to deny it?
Get wise to yourself—spruce up and dig in;
You're a winner the moment you try it!
—McClary's Wireless.

EXCEEDINGLY HELPFUL

Rev. Keith L. Brooks, of Los Angeles, California, writes: "I find *The Expositor* exceedingly helpful in my work and get more practical material out of it than any other magazine I am receiving . . . I consider it of great worth and look forward to its coming each month."

HELPFULNESS

Rev. Robert J. Black, pastor of First Presbyterian Church, Elizabeth, Colorado, writes: "I think it is about time for me to write a note of appreciation of the excellent magazine you are giving us; it contains so much in the way of rich suggestion and beneficial helpfulness . . ."

GOLD-MINING IN THE SCRIPTURES

The Expositor's "Expositions"

THE HOLY SPIRIT IN THE GREEK NEW TESTAMENT

A Pentecostal Study

After Easter, Pentecost. In our Gold-Mining today we search out the Greek New Testament's witness concerning the Paraclete, the Holy Spirit of Truth. Space does not permit a complete inquiry, but we distinctly set forth themes for five sermons on the Holy Spirit; sermons rich in truth and spiritual fruitfulness. Of course the five could be condensed into one comprehensive and potentially influential sermon upon the Person and Work of the Holy Spirit, beginning with the Creation, when the Spirit of Jehovah moved upon the face of the chaos of new-born Earth, bringing order, action, beauty into being; then setting forth the work of the Holy Spirit in the upward climb and epic of human history; then climaxing the sermon in the story of redeemed humanity, purified, sanctified, led back to God in glory, by this Holy Spirit of God.

Five sermons, however, will do much more than one for the people's edification and instruction; and of course will give to the preacher opportunity for much fuller and more adequate treatment.

2 Peter 1:21. Divine Inspiration. The Holy Spirit Gave the Bible

Ou gar thelehmati anthrokhrou enechtheh propheleia pote, alla hupo Pneumatou Hagiou pheromenoi elalehsan apo Theou anthrokhpoi. Not for by the will of man came prophecy ever, but by the Holy Spirit moved, spake from God, men.

Very remarkable is the Greek here, both in word order—which determines the emphasis—and also in word form. Note the profound significance of the Greek order. Not by will of man, prophecy; yet nevertheless, God-inspired, it came through (the agency of) man. Not man it was that created the Bible, yet the Creator of it sent it by the hands of man. Note also the Greek forms. The verbs that are so unlike in form, *enechtheh*, and *pheromenoi*, are exactly the same verb in different tenses; just as in English *am*, *was*, *been*, are the same verb, however different in form. This Greek verb, *pheroh*, has the basic meaning, to bear or carry away, in scores of different uses; and here it signifies fundamentally just what we mean by "carried away." Compare rapt, rapture, enraptured, from the Latin *rapio*, to carry away. So the meaning of the text is this: Not the product of humanly enraptured men is the Bible, yet the men who wrote the Bible were carried away (enraptured) by the Holy Spirit of God!

Now in this text five great affirmations stand out, which form the framework of our sermon:

1. God purposively made use of prepared human personalities, in giving mankind the Bible. (Show why living men, not machines, and not

angels, are the appropriate and efficient agents for the transmission of God's Word to human-kind.)

2. The Bible nevertheless is a Divine, not a human, Book.

(Show that God can and does see to it that his instruments actually accomplish his purpose, for which he created them.)

3. God's method of operation in producing his Book was by Inner Inspiration, not by outer domination—from within, not from without. (Show therefore how his operation by the Spirit was in no sense "mechanical," but purely vital.)

4. God's purpose in giving man the Bible was a purpose of Goodness, Blessing, Love, Salvation.

(Show therefore with what spirit of gratitude, appreciation, not of carping criticism or of heart antagonism, man should come to the study of the Bible.)

5. Since the Bible is God's Own Book for man, all men are bound to study it, believe it, accept it, obey it, love it.

(Which, with No. 4 preceding, constitutes the application and practical lessons of this sermon; a sermon which should clear up doubts, clarify thinking, commend the Scriptures.)

John 14:26. Spiritual Enlightenment. The Holy Spirit Illumines the Bible

Ho de paraklethos, to Pneuma to Hagion, ho pempsei ho Patehr en toh onomati mou, ekeinos humas didaksei panta, kai hupomnekei humas panta, ha eipon humin. But the paraclete (viz.) the Spirit the Holy (One), whom will send the Father in the name of me, that one (to) you will teach (instruct, interpret) all, (yea) will recall to your mind all, whatsoever (things) I said to you.

The Standard rendering, "teach you all things, panta, and bring to your remembrance all, panta, that I said unto you," would lead the average reader to suppose that the two words *panta* meant entirely different things: will teach you all things (in general, which you should know), and bring to your remembrance (in particular) all things which Christ had spoken. But the *panta*, "all (things)," the object of *didaksei*, teach, and the *panta*, "all," the object of *hupomnekei*, remind, both refer to exactly the same things, viz., the things that Christ had said unto them. Very clear is it, therefore, that *didaksei* means not to teach in the sense of giving new information, but to "teach the meaning of," or interpret, illumine spiritually to their minds and souls, the things which Jesus had spoken. And not only so, but when their human memories should fail to hold firmly and exactly the very things Christ had said, then the Holy Spirit would bring them back to their minds, *hupomnekei*.

Here are the main points of the sermon:

1. No man can understand the Bible by rational processes only. "The natural man receiveth

not, etc." 1 Cor. 2:14. "Spiritually discerned." (The reason so much "scholarship" misses the mind of the Spirit.)

2. If the Bible seems dull, uninteresting to any man, that fact evidences unspirituality. (The reason so many "professing" Christians find Bible study a task.)

3. When Bible truth is illumined by the Holy Spirit, then it becomes beautiful, shining. (As sunshine lights up the gray mountains, illumining grandeur with glory!)

4. "Truth is in order to goodness;" spiritually illumined truth is in order to spiritual goodness. Thus the Holy Spirit builds up the Church of Christ; thus edifies the Christian.

5. Pray earnestly for the baptism of the Holy Ghost!

Romans 8:26, 27. Divine Intercession. The Holy Spirit Prays in and for the Christian

Hohsautehs de kai ta Pneuma sunantilambanetai teh astheneia hehmohn. In-the-same way (likewise) but also the Spirit takes-hold-in-turn-with for the weakness of us. The word *sunantilambanetai* is a peculiar one. It is translated "helpeth," a derivative meaning. It is made up of *sun*, with, *anti*, in turn, and *lambanoh*, I lay hold; it is a figurative word drawn from physical labor, as log rolling or heavy carrying, where a stronger man helps by taking hold in turn with one who is not able to do the work alone. It gives a wonderfully suggestive picture of how we try and try in prayer, but on account of spiritual weakness can accomplish but little; how then the mighty Spirit of God, keeping close to us, "takes hold in turn with us," boosts the load for us when we are weak, and thus "helpeth our infirmities." This part of the verse alone would furnish a text full of stimulating meaning; but the further declaration that the Holy Spirit not only co-operates with us in our praying, but actually prays for us, and that the Father hears that prayer in our behalf, is crowded with comfort and cheer. Every Christian will love that sermon.

Galatians 5:22. The Holy Spirit's Garden of Graces

Ho de karpos tou Pneumatos estin agapeh, chara, eirekneh, makrothumia, chrehstotehs, agathohsuneh, pistis, praotehs, egkrateia. But the fruitage of the Spirit is love, joy, peace, good temper, kindness, goodness, faithfulness, gentleness, self-control.

The Greek words are quite simple, and we will translate them without comment. But the text is a beautiful one, and the sermon may be made a delight. Let each of these graces be spoken of as a beautiful flower; then describe some glorious garden of beauty, as that one close to the Cliff House near to the Golden Gate in former days, or those other wonderful fields of flowers in California or in Bermuda. Then picture one Christian soul bearing such a cluster of spiritual beauties as Paul names, and how there is "joy in the presence of the angels of God" as heavenly watchers see the unfolding, day after day, of these flowers of grace. And now, imagine the tens of millions, hundreds of millions, yea, thousands of millions through the ages, of human

souls bearing each one such clusters of flower-like graces; and how these countless millions of souls taken all together make up the Holy Spirit's Garden of Graces! It seems to me that a man could paint a thrilling picture of this marvellous Garden blooming under the loving culture of the Holy Spirit, while God and his angels watch with delight the ever waxing beauty of the scene. Billions of individual souls, each soul radiant with these varied and exquisite spiritual blooms, and all together unrolling before the eyes of the heavenly inhabitants a sublime garden of beauty, the Holy Spirit's Garden of Graces! And the practical appeal, to "grow in grace" under the eyes of God, would seem to be irresistible.

John 14:16, 17. Spiritual Fellowship. The Paraclete as Divine Companion

Kai egoh erohteshoh ton Patera, kai allon paraklehton dohsei humin, hina meneh melh' humohn eis ton aiohna, to Pneuma tehs aletheias . . . hoti par' humin menei, kai en humin estai. And I (I myself) will ask of the Father and another Paraclete (one-called-to-the-side-of) he will give to you, that (he) may remain with you unto the aeon (age; hence endless age, eternity), viz., the Spirit of the Truth . . . that near you (he) abides, and in you (he) shall be.

The specially significant word here is *Paraklehtos*, the Paraclete. This word is derived from the prep. *para*, primary signif. of beside, near by, and the verb *kaleoh*, I call; hence *paraklehtos* means a person called to one's side as helper, companion, or advocate. Thus in 1 John 2:1, "We have an Advocate with the Father, Jesus Christ the righteous." And Christ himself specifically designates the Holy Spirit as our Helper and Companion.

In his book, *The Passion for Souls*, Dr. John Henry Jowett has a remarkable chapter on the Holy Spirit as the Christian's Companion, which seems to the present writer as the far broader and more significant characterization of the Holy Spirit than the specific and limited word Comforter, which the King James Version has made synonymous with the Holy Spirit. The Holy Spirit is indeed the Christian's Comforter in sorrow and trouble; but he is far more than this. And much more often do we need his guidance, strengthening, control, chastening, and stimulation to stronger struggle and higher living, to purer spirituality and more Christlike aspiration, than we need his comforting.

Therefore we would recommend that the present sermon be upon the challenge and strength to a higher life, a deeper devotion, and "the wonderful and glorious privilege of the Christian believer to have holy and intimate companionship with Him," not dealing with an influence, but walking with a Friend! To have a "Spirit-filled Life" and to be absolutely guided and controlled by the Holy Spirit, this should be the aspiration and devoted purpose of every Christian!—R. C. H.

Each generation must do its own finding. The fathers having found is only the warrant for the children's search.—George Macdonald.



PULPIT AND PASTORAL PRAYERS

Aids to the Worthy Leading of Public Devotions

A PRAYER FOR MEMORIAL DAY

O God, thou hast been the help of thy people in ages past, and thou art also their hope for years to come. The experiences of life are sternly testing but thou art all-sustaining. This is the day of sacred memories in our national life. As we recall the deeds of our valiant forefathers, and the great price which they paid for our nation's freedom and unity, may we resolve to be worthy of their sacrifice. Hear us, O God of the nations, as we pray that our people may remember the way in which they have been led and the deliverances thou hast wrought for them. May our youth cherish the spirit of patriotism, and learn the lesson of self-control. Greatly comfort, our heavenly Father, the hearts that today are thinking of those dear to them whom they have been called to mourn. We ask in the name of thy Son, who is the resurrection and the life. Amen.—*Rev. William J. Hart, D.D.*

EXPRESSIONS OF THANKSGIVING

O Father of our Lord Jesus Christ, who didst send thy Son to suffer and die for us on this earth, a gracious gift to the ungrateful race of men, make us truly and sincerely thankful for this and all thine other benefits. For thy longsuffering with the sins and sorrows of men from the beginning even until now, we thank thee, O Lord. For the suffering of Christ in the flesh and his intercession for mankind in glory; for the redemption of the world through the shame of the Cross and the pain of the Passion; for all who have filled up the sufferings of Christ in their own bodies for love of him and of their fellow-men, we thank thee, O Lord. For martyrs and confessors, for all who have chosen poverty or solitude for thy sake, for all men of prayer, and for all saints in common life; for all suffering dared and endured for noble ends, and for all pain bravely borne and turned to patience of character and purity of life, we thank thee, O Lord.

PRAYER AT OPENING OF SERVICE

Eternal Goodness, at noonday we lift up our voices in the sacrifice of praise, and at eventide we will direct our prayer unto thee, opening our window toward thy holy city. Age after age our humanity has sought thee, using many rites, but in one need and hope; and we would worship in the vast fellowship of the seekers and finders of God. Admit us, O Lord, into the bright communion of the Spirit, and make ready our hearts for some new unveiling of thy truth.

Thou art our Father, whose love is the hidden motive of the world: may we be found of thee, and

in the quiet of this hour grasp thy hand in confidence and joy. Teach us to trust thee always, everywhere, unto the utmost, in time of trial, in moments of weariness, in dingy hours when life seems drab and meaningless; and, trusting, to rise above our misgiving in the faith of our Saviour and Brother, who walked before us in the human way, and ascended in victory.

Our Father, God, we ask for courage rather than for shelter, for purity rather than repose, for the adventure of the ascending life. Evoke in us a great faith and hope and love, that we may be ministers of thy power to our fellows in their struggle for good. Join us with those who live loyally and lovingly, seeking thy truth, serving thy will, dedicated to the ministry of goodness and the fellowship of the Eternal Life. In the name of Jesus Christ our Lord. Amen.—*Rev. Joseph Fort Newton, D.D.*

PRAYER FOR CHURCH SCHOOL TEACHERS

O Master, all wise and patient, Teacher of mankind, thou who, through the passing centuries art drawing men and nations away from superstition, ignorance, and folly, grant to thy servants, the teachers in our Sunday Schools, the grace to share thy vision of the redeemed world. May the love of truth be like a lighted torch to their minds. May sympathy and tenderness gird them about so that no harsh or cutting words will be spoken, and no heartless indifference mar their attitude toward those who are less favored than they. Save them from deceit. Incline their hearts to be humble, diligent searchers after trustworthy and useful knowledge. May they achieve, day by day, that increase of skill which will make them accurate interpreters of thy holy Word. In their hands may it be the bread of life. Help them to see the worth-whileness of their work. And may thy church, through their ministry, renew its spiritual strength, gathering into its fold multitudes of children for whom thou didst give thy life. Grant this petition, O Lord, for Jesus' sake. Amen.

PRAYER FOR MISSIONS

We remember our Saviour that thou hast bidden us to pray for the coming of thy Father's kingdom, in which his righteous will shall be done on earth as it is now done in heaven. We have treasured thy words, but we have forgotten their meaning, and thy great hope has grown dim in thy Church. We bless thee for the inspiring souls of all ages who saw afar the shining city of God, and by faith left the profit of the present to follow their vision. We rejoice that today the hope of these lonely hearts is becoming the clear faith of missions.

Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered Nature that we might gain wealth, help us now to so master the social and spiritual relations of mankind that we may gain justice and righteousness and peace and a world of brotherhood. We ask in Christ's name. Amen.

A MORNING PRAYER

Our heavenly Father, in reverence we bow before thee; and, as we close our eyes to earthly objects, may the realities of the spiritual life appear before us. Thou didst cover us with the darkness; yet we slept as in the shadow of thy wing. Thou hast opened for us the gates of the morning, and we rise to praise thee. As the light of the sun illuminates the earth, so may the light of the Son of righteousness shine in our hearts this day. The memory of past mercies inspires us to hope for thy blessing today. Reveal thyself to us in the varied experiences of life that shall be presented to us. May we not be so immersed in the temporalities of life as to forget thee, nor so far removed in thought from our fellow men as to forget their needs. Reveal thyself to us through thy Word, so that in all the experiences of the day we may recognize thine omnipotent hand. Make us glad when the evening shall have come, because we have walked with thee, and as we look into the faces of our fellows grant that we shall see immortal souls for whom Christ died. So may we spend the time in loving, helpful ministry.

May thy presence and care be real to us all the day; and, when it is spent, may we say within our hearts: "Thy forgiveness and favor was new in the morning and fresh again in the evening. Assure us of thy salvation and providential care." We ask in the name of Jesus Christ our Saviour. Amen.—*Rev. E. E. Richardson, Ph.D.*

PETITIONS FOR THE MORNING PRAYER

Our Heavenly Father, we thank thee for this endearing name. Thou art not a God aloof and distant, but revealed in Jesus Christ as near and friendly. We take our places, not as sundered and desolate, but fused and cemented—first with thee and then with each other, through the Redeemer. Under thy wing we come together as a brotherhood, endowed by thy Spirit with a vital experience of a common life and genial fellowship. We thank thee for the lives of our comrades who have passed on and gone before. We pray for the living, for each other, and we thank thee for the bonds that unite us. May our fellowship be pure, real, and helpful, animated by the redeeming Spirit. Give us joy in each other. Keep our hearts warm and our hands helpful. Make us genuinely companionable. Restrain those personal eccentricities which mar unity. Infuse a kindly spirit. When tempted to criticize and find fault, give us grace to hold our tongues. Make us whole-hearted and mutually helpful, moved with a Christly compassion and a loving appreciation. We ask through Christ our Lord. Amen.

PASTORAL PETITIONS

Our God and Father, our Saviour and Friend, stretch out thine hand to help us who walk in the shades of ignorance. Thou knowest all, and we know so little! Impart to us all of thyself that our nature can contain and use. What we cannot know or fathom, give us grace to leave to thee, and not to worry about it. Keep us from distracting our souls over problems beyond our powers. Make us sensible that we are complete in thee, not in our own fragmentary life. Father, enlarge our hearts! Grant us vision. Endow us with thine own perspective, and thine own exhaustless patience. Make us rich in thyself that in dealing with others we can afford to be bountiful, like thyself. Let sweet humility become our sanctuary. Take away our arrogance, our sense of self-importance, our unlovely self-conceit. Make us forbearing and gentle with others' frailties, and appreciative of others' values. Extract the thorns from our lives. Give us the velvet touch. We want to serve, but are not fit. Our self-absorption makes us so stupid! Sharpen our wits in devoted loyalty to thee and love for all. Bring us into the high joy of entering others' lives on every side with health and healing. Make people our chief interest—and our deep concern. Amen.

NOT TREASON

"The wisest men that ever you ken
Have never dreamed it treason
To rest a bit—and jest a bit,
And balance up their reason;
To laugh a bit—and chaff a bit,
And joke a bit in season."

A TEA PARTY—NOT THE BOSTON

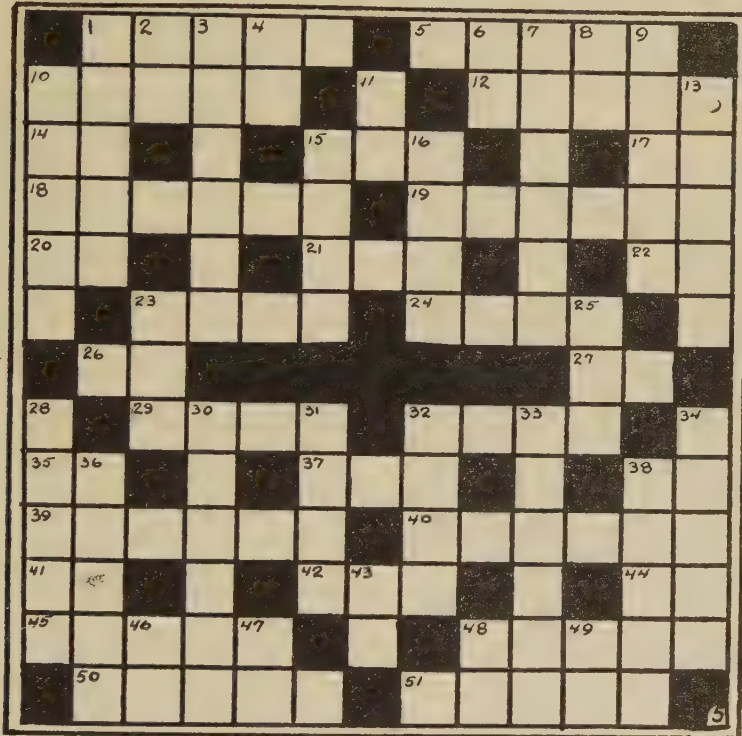
I had a little tea party
This afternoon at three.
'Twas very small—
Three guests in all—
Just I, Myself, and Me.
Myself ate all the sandwiches,
While I drank up the tea.
'Twas also I who ate the pie.
And passed the cake to Me.

This is the story of many a life which never sees beyond its own doorstep, its own comfort or convenience. It is the story of many a man or woman who says he or she does not believe in foreign missions, or home missions, or city missions, or any missions at all, but who believes only in "passing the cake to Me."

FINEST OF THE FINE

Rev. Ernest L. Albright, pastor of the Methodist Episcopal Church of Madras, Oregon, writes: "That great magazine! It is the finest of the fine in its far-reaching helps for us preachers. I congratulate you on your great work through *The Expositor*. I want never to be without the magazine. When my subscription time is closing put me down for renewal and send me a bill. Thanking you in advance for the kindness."

PASTOR AND THE YOUNG PEOPLE



BIBLE CROSS WORD PUZZLE, No. 135

Horizontal

1. Homage. Rom. 13.
5. Last Letter of Greek alphabet. Rev. 1.
10. Brother of Abram. Gen. 11.
12. A judge (Pos.). Judg. 12.
14. Preposition. Dan. 48.
15. A ruler. 2 Sam. 20.
17. A pronoun (Pos.) Pr. 4.
18. A place. Jos. 19.
19. Wrong usage. 2 Ch. 36.
20. We. Ex. 10.
21. A meadow. Jer. 48.
22. Son of Judah. Gen. 38.
23. Covering for foot. Jos. 5.
24. A famous mariner. Gen. 5.
26. Toward. Ex. 2.
27. Like. Lu. 6.
29. A fir tree. Neh. 8.
32. Plural pronoun. Gal. 2.
35. Like. Heb. 12.
37. Atmosphere. Deut. 4.

38. Thus. Gen. 25.
39. A city (Pos.) Eze. 2.
40. Part of the face. Job. 16.
41. A preposition. 2 Chr. 8.
42. Article. Eze. 16.
44. Negative. Mark 8.
45. Appellations. Luke 6.
48. Maternal Grandfather of Christ. Luke 3.
50. Hatching place for birds. Ps. 104.
51. Poison. Deut. 32.

Vertical

1. Dislike. Deut. 4.
2. Conjunction. Acts 17.
3. Calleth. 2 Tit. 2.
4. Son of Peleth. Num. 16.
6. Pronoun. Ps. 118.
7. A great prophet. I Kings 19.
8. To move. Isa. 18.
9. A spice. Matt. 23.
10. A Jew who helped to repair wall. Neh. 3.
11. Conjunction. Acts 17.

- 13. End of boat. Acts 27.
- 15. Island. Ps. 72.
- 16. Verily. Rev. 3.
- 23. Sustenance. John 13.
- 25. Dried grass. Isa. 15.
- 28. A desert. Num. 13.
- 30. Likeness. Hos. 3.
- 31. Toward rising sun. Ps. 103.
- 32. A plant. Ps. 1.
- 33. Number of Jacob's sons. Gen. 32.
- 34. Ancestor of Tola (Pos.) Jud. 10.
- 36. Fallen angel. Rom. 16.
- 38. Unknown land. Isa. 49.
- 43. Call to attention. Ruth 4.
- 46. Pronoun. Ps. 22.
- 47. Abr. for holy man. Dan. 8.
- 48. Pronoun. Prov. 16.
- 49. Behold. Matt. 24.

- 22. 1 Kings 1: 5-21—Adonijah's Rebellion.
- 23. 1 Kings 1:22-31—A Solemn Promise.
- 24. 1 Kings 1:32-53—Solomon Made King.
- 25. 1 Kings 2: 1-12—David's Charge to Solomon.
- Story of Solomon
- 26. 1 Kings 3: 5-28—Solomon's Wisdom.
- 27. 1 Kings 6: 1-14—Building the Temple.
- 28. 1 Kings 8:54-66—Dedicating the Temple.
- 29. 1 Kings 9:1- 9—Two Paths and to What They Lead.
- 30. 1 Kings 10: 1-10, 14-15—Honor and Downfall.
- 1 Kings 11: 5-13

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Solution of Last Month's Puzzle

BIBLE STORY FOR EVERY DAY
JUNE

Story of David—Continued

- 1. 1 Sam. 17:28-39—A Confident Youth.
- 2. 1 Sam. 17:40-51—Contempt and Victory.
- 3. 1 Sam. 17:52-58—The Victor Before the King.
- 4. 1 Sam. 18: 1- 9—Love here and Hatred there.
- 5. 1 Sam. 19: 9-17—A Narrow Escape.
- 6. 1 Sam. 20: 1-23—David and Jonathan.
- 7. 1 Sam. 20:32-40—The Friends' Farewell.
- 8. 1 Sam. 24: 1-22—Good for Evil.
- 9. 1 Sam. 25: 2-35—Rudeness and Courtesy.
- 10. 1 Sam. 26: 1-25—A Generous Enemy.
- 11. 2 Sam. 1: 1-16—The Amalekite's Story.
- 12. 2 Sam. 5: 1-10—David Made King.
- 13. 2 Sam. 6: 1-19—Bringing the Ark to the City.
- 15. 2 Sam. 12: 1-14—Nathan's Story.
- 16. 2 Sam. 12:15-23—Death of the Baby.
- 17. 2 Sam. 15: 1-14, 24-37—The King's Flight.
- 18. 2 Sam. 16: 5-14—Cursing the King.
- 19. 2 Sam. 18: 1-18—Death of Absalom.
- 20. 2 Sam. 18:19-33—Telling the King.
- 21. 2 Sam. 24: 1-25—The Pestilence.

INTERESTING YOUNG PEOPLE IN CHURCH
WORK

Rev. Ernest W. Wright, Appleton, Wisconsin

Recognize the interest that young people have, and build on it. Youth, free of fetters which habit and circumspection fasten on men later, takes Christ's "let a man deny himself" with great consistency of consecration. For example, G—, one of the most faithful tithers that I ever took courage from, saw his vision of stewardship in youth. But his fine Christian father never seemed to grasp it, though under identical teaching. A plea by a Christian Endeavor leader, on my desk as I write, breathes a spiritual idealism equal to any I have heard in the pulpit. "How interest" that man? He is on fire now: just co-operate with him!

How many "homers" could Babe Ruth bat before an empty grandstand? Probably few. To make a football team win its hardest game, you supply a "home-coming" crowd. Wherefore: supply the grandstand. Fix the eyes of your whole church on the young people. Announce fully all meetings, leaders, officers, delegates, special events—everything. Fasten attention on them by chatty comment in bulletins, announcements, sermon paragraphs, or—reverently—in prayers. Napoleon could cry: "Soldiers! Forty centuries look down from these pyramids!" You can cry: "Young People! The pulpit and forty pews are looking!" When the young folks realize that you have the church watching, they will do something worth seeing.

Clothe yourself with the power atmosphere of stirring conventions and conferences, by taking your young people there. Don't send them—take them. Become a part of the best activities there. Plan the big new steps with your leaders when you are sitting by them in the conferences intermissions: then they will recognize the plans as the8r own responsibility. Take them to the wilderness of some Methods School; show them there the burning bushes of God: they will become spokesmen for you against many Pharaohs—while you sit on the back seat, and pray, and "second the

motion." Your leaders feel that they have discovered great things, and you they unsuspectingly regard as a co-discoverer. Henceforward your comradeship will do more than your leadership.

We have thought thus far of furthering interest in Young People's organizations. That is the way to interest them in the Church. As the Angel of the Lord spoke with Gideon by the wine-press, so will he speak with the young people in their society. Then they will go out to smite the Midianites of difficulty in Sunday School, Chorus, Choir, church work. Touching the church prayer meeting, make the young people especially responsible for one meeting a month. You will find them coming forward to volunteer solos and other help. Next out of their own work they will produce some leader for you to nominate as deacon, Assistant Sunday School Superintendent or choir leader. When these leaders bring their "crowd" with them, your dream takes substance: you have what every minister covets, a young people's church.

THE CHILDREN'S SERMON: WHAT ABOUT IT?

Rev. Robert J. Black, Elizabeth, Colorado

(I am not writing this little experience as an advertisement for either *The Expositor* or the book I am about to mention, though frankly for the work that I have to do I do not see how I could dispense with either.)

For a long time I was worried, sympathetically, because my boys and girls were not staying for the morning church service. I knew they should remain; though it was difficult to see how they would get much from the morning message that was prepared for and delivered to adults. I have desired a Junior Church; but as yet have not seen my way clear to organize one. Then I thought of the possibility of giving a short talk to the children in connection with the morning service. I am not especially gifted in talking to children since I cannot use "kid-talk" as easily as some do, because it makes me feel so foolish.

But one day I saw a book entitled "Crayon and Character" by B. J. Griswold. The advertisement stated that any one, whether an artist or not, could use this book and make the drawings. I decided that I needed that book and sent for it. It is now invaluable to me. I use some of the drawings or suggestions every Sunday morning in my Children's Sermon, and the children stay for church. The older folks also can be seen at every service altering their position in order to see the drawing more clearly. They enjoy this part of the morning program and profit by it as much as do the children. This gives me two opportunities at the same service, thus doubling effectiveness. However I do not always follow the talk as it is given, and that is one valuable feature of the book, in that the messages may be so changed or altered as to fit different occasions. I outline the drawing at home with a hard lead pencil, then put it on my easel at the church. I am the only one who can see the pencil marks. This leaves me free to simply retrace with crayon

what I have already done at home with the pencil, so that I can make the sketch and talk at the same time. I use paper which can be secured at any printing office. It is of the size I desire and is cheap. It is preferable to pure white paper, as the marks from the hard lead pencil are not discernible more than eight feet away.

It is a very effective method of presenting a message to children, for the things they see are the things they are likely to remember the longest. I do not always use the talk as it is outlined. I get the idea in mind and then make a sermonette from it in my own words. For example, on page 34 of the book is a talk entitled "Turn over a New Leaf." It is a New Year talk. I labeled it "A Merry Heart," and used it on the last Sunday in the month. When the first face was completely drawn practically every one present had a duplicate expression. It was the most serious looking audience I had seen in a long time. Of course I was largely responsible for it since I prepared my talk for that purpose. I wanted them to see the contrast, and the instant the paper was inverted the smile on the paper was reflected on the face of everyone in the audience. I have never used a method that is so completely successful for presenting messages to children. They look forward from week to week for this service. And this simple manner of giving them a part of the service, which I enjoy more than any other part of my week's work, not only increases attendance, but awakes new interest continually. It aids me in my purpose of keeping the children moving toward a definite decision for Jesus Christ.

SOURCES OF MATERIAL FOR OBJECT LESSONS FOR JUNIORS

Rev. Clarence P. Moss, Tunkhannock, Penna.

It is more difficult to secure and work up sermons for children than for adults. Children have excellent memories and it is disconcerting to have an, "Aw! I seen that before," as one begins to address them.

But the sources of material for this work are many if one is open to suggestion and will then dig for himself. Of books on preaching to children there are many. There is even a larger supply of fully prepared sermons. But to most of us these can only be suggestive, as we can best use material more or less our own.

For sermons and talks which use some object to illustrate and to hold the attention the book list is rather short. Of a number of fine volumes on object sermons and methods the best I have found in ten years is, "Seeing Truth," by Dr. C. H. Woolston (see ad in this issue of *The Expositor*). The use of this book and a few of the packets he puts up will give any one a flying start. "Object Sermons," by Tyndall, and the pamphlets advertised in this issue by Eickenberg are very good. (We also advertise material for "Chemical Illustrations of Bible Truths."—*Ed. Exp.*)

The source of original material is as broad as the fertility of one's imagination. In only those commonplace things about us, we find a few examples and suggestions:

Many times an illustration used in a sermon to adults furnishes an object talk for the juniors. A mother in trying to teach her little son love of God received this reply. "But Mother, I love you so much there isn't room in my heart for God." The mother went to the kitchen, took a quart pan from the rack and filled it with potatoes and showed her audience of one that the pan was full. Taking from a bag some beans, she saattered them over the pan, shaking down well. To the lad's surprise quite a few beans went into the pan. Then water was poured over the beans and potatoes filling the pan at last. There is always room in our heart to love God. That illustration was clipped from *The Expositor* two years ago. The illustrative department is certainly a fruitful source of ideas.

For an object lesson on the power of concerted action, Lev. 26:8, the following is suggested. In an old fable the father taught his sons how the strength of each becomes the strength of all and the strength of all becomes the strength of each by the bundle of sticks which none could break. Take ten thin sticks or small branches. Each alone is easily broken, but put into a bundle they are strong.

Here is one for a missionary or evangelistic sermon. "The Candle of the Lord," to which the Psalmist refers, suggests a lesson. The candlestick may be simple or elaborate, made of wood, or of gold. But the setting of the candle does not improve its light. The candle may be red, white, black, or yellow, any color, but the rays that go out from it are the same. The candlestick may be in a tepee, hut, cabin, or mansion, yet the light is the same. Every Christian, whatever his color, nationality or condition sends forth influence. The Christian life is the same in all lands.

Some colored candles and candlesticks are all that is needed to make the audience "see" the lesson. It will interpret itself and stay in the memory.

Candles furnish many striking and beautiful topics for lesson talks.

String and rope furnish many striking lessons. This one was used at a Boy Scout Camp last summer, the audience being Catholics, Jews, and Protestants. Use a piece of rope six feet long and not less than a quarter of an inch thick. Tell of its usefulness because of its strength. Test it for them, which gives you a chance for a little fun. Then while talking, unravel it. First the large braids, then getting down to a single slight fiber. The strong rope is made up of many little fibers. Now character is just like that. Define character as "what you are." Each act of kindness, honesty, faithfulness, prayer, Bible-study, church attendance, etc., like the fibers that make the rope strong and useful, make such character in a boy as will stand any straining test. 2 Pet. 1:5-8.

Children like to own pencils, and to give one to a child is to gain a faithful friend. Many fine junior sermons can be developed from a collection of pencils of different size, color and shape,

sharp or broken, slate, carpenter, fake, or mechanical, each alone or taken together has its suggestion for an interesting object talk. There is the clip on your "Eversharp," and perhaps your name, a guarantee against loss or for safety. So Jesus has given us a new name and his mark upon us as an assurance of our being safe and saved for time and eternity.

For a contest in Bible reading, an ear of corn and a potato can give inspiration. I offer an inexpensive prize, usually a New Testament. Taking the objects, I get the children to name them, as "ear of corn," "potato," bringing out the fact of the eyes in the latter. Then they are asked to find a verse in the New Testament that these objects remind one of and to memorize the verse. The first one doing this for me gets the Testament.

The boys and girls are very eager to share in work and to help. Have them bring nails for your collection of objects, large and small nails, round, square, headless, bent, broken, rusty nails, horse-shoe nails, pegs, lath nails, shingle nails, spikes, staples, tacks. There seems no end to the variety and a jolly time can be had with a lesson from each. Add to your stock in hand one magnet and double the usefulness of your collection. Bottles and stones may also be used.

To take a camera apart before the eyes of children is to allow them a glimpse into fairyland. As a whole and with its various parts, lens, bellows, shutter, plates (or films), etc., the camera is good for even a series of talks.

A large envelope in which you keep your clippings will soon become a well-spring to you and a source of delight and instruction to the children.

MORAL CODE FOR SCHOOL CHILDREN

One of the most vitally fundamental problems before our country today is the moral training of children. Upon the home rests the responsibility for giving children training in morals. The fact remains however that many parents are godless and have had little moral training themselves. The Sunday School has been unable to overtake the lack in moral training among children because the Sunday School does not really reach one-half the children of our land.

Several movements have been under way for the improvement of moral training of children. Plans are being adopted in many cities for week-day religious instruction of children in the public schools. This is a movement in the right direction. A few years ago a movement was set on foot to place on the walls of every public school in the land a large copy of the Ten Commandments. Recently "Collier's Weekly" made an appeal to mothers and fathers of every faith and denomination to see that their children receive something more than mere mental training. To this end a moral code was published for use in schools. It might well be used in our Sunday Schools and young people's societies as well. It is as follows:

"In God We Trust"

If I want to be a Happy, Useful Citizen I Must Have:

1. Courage and Hope. I must be brave. This

means I must be brave enough to control what I think, and what I say and what I do, and I must always be hopeful because hope is power for improvement.

2. Wisdom. I must act wisely. In school, at home, playing, working, reading or talking, I must learn how to choose the good, and how to avoid the bad.

3. Industry and Good Habits. I must make my character strong. My character is what I am, if not in the eyes of others, then in the eyes of my own conscience. Good thoughts in my mind will keep out bad thoughts. When I am busy doing good I shall have no time to do evil. I can build my character by training myself in good habits.

4. Knowledge and Usefulness. I must make my mind strong. The better I know myself, my fellows, and the world about me, the happier and more useful I shall be. I must always welcome useful knowledge in school, at home, everywhere.

5. Truth and Honesty. I must be truthful and honest. I must know what is true in order to do what is right. I must tell the truth without fear. I must be honest in all my dealings and in all my thoughts. Unless I am honest, I cannot have self-respect.

6. Healthfulness and Cleanliness. I must make my body strong. My eyes, my teeth, my heart, my whole body must be healthful so that my mind can work properly. I must keep physically and morally clean.

7. Helpfulness and Unselfishness. I must use my strength to help others who need help. If I am strong I can help others, I can be kind, I can forgive others who hurt me and I can help and protect the weak, the suffering, the young and the old, and dumb animals.

8. Charity. I must love. I must love God, who created not only this earth, but also all men of all races, nations and creeds, who are my brothers. I must love my parents, my home, my neighbors, my country, and be loyal to all these.

9. Humility and Reverence. I must know that there are always more things to learn. What I may know is small compared to what can be known. I must respect all who have more wisdom than I, and have reverence for all that is good. And I must know how and whom to obey.

10. Faith and Responsibility. I must do all these things because I am accountable to God and to humanity for how I live and how I can help my fellows, and for the extent to which my fellows may trust and depend upon me.

HOW TO KILL, EMBALM AND BURY A SUNDAY SCHOOL

Marion Lawrence

1. Don't come.
2. If you do come, come late.
3. If it's too wet or too dry or too cold or too hot, stay at home.
4. When you come, be sure to find fault.
5. Refuse every invitation to help.
6. Do not take any part in the services.
7. Do not encourage the officers; they don't need it.

8. Tell the officers and teachers how to run the school; they want to know.

9. Put 3 cents in the collection.

10. Believe everything you hear without investigation.

11. Wear a sour face so as to show your disapproval of everything that is going on.

12. Rush out of the house as soon as the school is closed without speaking to anyone.

SERMONS FOR YOUNG PEOPLE

Rev. Theophilus S. Dewitt, of Winona, Minn., devoted four Sunday evenings, recently to the following themes: Good Advice for Young People:

I. Some Losing Factors in Life.

Stealing good away from young men and women.

Four stealthy enemies that are after every one of you.

II. The Origin of a Young Man's Fall

Hand and glove in folly.

Where do we get our bad leadership?

Are you ashamed to be green in sin?

III. The Roads to Poverty

"Over the hill to the Poorhouse"

If "it is hell to be poor" there are nine roads every one leading down there.

IV. A Rich Fool

The gospel of "getting on."

"And I will say——"

"But God said——"

Who's Who in money?

A Story to Tell

A Kindergarten Girl and Song

In one part of an American Mission School in China was a kindergarten where a number of little Chinese girls went to school. There, taught by an American teacher, they played American games and sang motion-songs and American Sunday School songs, which had been translated into the Chinese language. The favorite song was the one we know as "Jesus Loves Me." With this song the American teacher told them the story of Jesus. Now the old Chinese religion tells of no love. It is full of fear. It taught the children that the air and ocean and earth were filled with demons, who were watching for a chance to hurt you if you offended them. And so to hear of a God who loves was good news to these Chinese children. And so they sang joyfully in their own Chinese words, "Jesus Loves Me."

One day there came a loud knocking at the outer gate. When Miss America opened the gate, in came some men in long black robes followed by some chair coolies.

"Oh! Oh! the servants of His Highness, Chong Ling!" shrieked the Chinese children in terror, and they ran in every direction to hide. I don't know whether we would call Chong Ling the mayor or the governor, or what—but he was a great Chinese official.

Now one little girl, Einle, didn't see any place left for her to hide and she clutched Miss America's white dress and tried to pull it around her so

she would not be seen. "Why, what is the matter, Einle?" said Miss America. "Oh! his Highness doesn't believe in missionaries, nor in girls going to school," wailed Einle. "Maybe he will send us all to jail!"

But one of the men in black stepped forward and bowed to Miss America and announced that His Highness wanted the children to come to his house and entertain his guests with their American games. So Miss America packed the still frightened children into the chair carriages, which had no wheels, but long poles on each side. These the coolies seized and started off—as in America a man is sometimes carried on a stretcher.

Before they started Miss America whispered something to Einle. Then she added, "Now you will be real brave and do it, won't you?" Einle stood up very straight and looked very determined as she said, "Yes, yes," while the tears were rolling down her cheeks.

At the "great house" they were taken into a large room where were His Highness' entertainers, musicians, acrobats, jugglers, and even a troupe of trained monkeys chattering in a corner. The children crossed this room, went through a door on the farther side, and found themselves on a platform at one end of a large beautiful room. In front of them were His Highness and his guests, awaiting them. And there the children played their games and sang their motion songs for the surprised Chinese visitors.

At the last, Miss America gave Einle a signal and she stepped to the front and told the "Jesus story" as they had learned it in the mission school. As she finished she knelt and the others knelt in semi-circle behind her, and they all sang in Chinese the song, "Jesus Loves Me." And, as love is so much better than hatred or fear, they sang it heartily and joyously.

Then the red chair-carriages and the coolies took them home again, a gay, chattering crowd in place of the frightened company that went up to the "great house." When back at the mission they found that His Highness was not so bad after all, for he sent with them gifts of rice cakes, packages of water melon seeds and of red and green candies and of colored eggs.

But this is not all. There is another chapter to this story. Many weeks after, one day there stopped at the gate of the mission a splendid red chair-carriage. Out of it stepped a richly dressed little Chinese girl. His Highness, Chong Ling, was sending his own little daughter, the little Lady Oo Ling, to attend "the school where they sing the so-loving Jesus song."

Still later, Chong Ling and his whole family came to believe in the Christian religion, because of little girls who told the Jesus story and sang the Jesus-loving song.

—Retold from a story in *The Sunday School Journal*.

VERY SUGGESTIVE

Rev. Harold J. Sangwine, pastor of the United Church of Borden, Saskatchewan, Canada, writes: "I enjoy *The Expositor* very much and find it exceedingly suggestive."

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CHURCH BUILDING DEPARTMENT

Do's and Don'ts for Pastors Planning to Build, Remodel or Newly Equip Churches

OUTFITTING THE MODERN CHURCH

Suppose we were to walk into one of the better class modern churches, what would we see? Or suppose we were about to build such a church, what would be some of the necessary or most desirable things that would go into the equipment?

Assuming the substantial building of wood, brick, or stone, first attention is paid to what the old-time churches lacked—a method of heating. Bound up with this is the system of ventilation. Many systems are used, but all of them are founded upon the principle either of forcing air in or drawing it out, usually by some mechanical installation. The best installations for this purpose are arranged with such scientific precision that the action is perfect at the same time in every portion of an auditorium. In some churches during service an entire change of the air is made every twenty minutes.

But some would call this a part of the building itself, and we are thinking more especially of its outfitting. Let us begin then with the organ. To get an organ exactly suited to size and shape and acoustics of a room is a much more difficult matter than some congregations think. The organ must not be too big; neither should it be too small; and it must be properly placed. In this matter it is very important to deal with reliable firms who will give the advantage of expert advice founded upon scientific accuracy. As to running the bellows; large organs are now seldom pumped by hand, but are run by water motor or electric blower. Any organ is better for such installation if either sort of power is available.

Hardly less important than provision for the music is the seating of the church. It pays to get good pews, strong and substantial, and with underbracing at such frequent intervals that the seats will not sag or creak and by and by come apart. It is important for comfort that they shall stand neither too straight nor lean back too far, and that they shall be so placed that vision of the pulpit is easy from every part of the house. There are many little conveniences seen also in connection with the pews in well-appointed churches of today. Besides the book-racks and kneeling-benches or foot-rests there will be the rubber-covered rings or neat wooden brackets in which to place, after using, the individual communion cups now so generally used. Also possibly a neat little holder for contribution envelopes, or for cards on which strangers make their presence known to the pastor or on which any may make requests for calls upon the sick or for other pastoral services.

In connection with the seating we think of the removable umbrella racks, with or without a checking system, now in frequent use; also, still more important, of the equipment of a number of the pews with that necessity for those who are

hard of hearing, an acousticon or an ear-phone. Some churches connect the phone system with the homes of invalids or those shut in, enabling them to enjoy the services also. The radio also is being installed in many churches.

Next to the pews and their appurtenances we may think of the windows and the lighting. The windows need not be expensive, but in the tint or color of light admitted they must be in harmony with the general decorative scheme of the church. The two things must always be considered together. The same is true even when the handsomest stained glass windows can be afforded. It is not sufficient to buy any stained glass window and put it in. It must be in harmony with the location and surroundings in which it is to be placed. In best churches the same care is taken in the matter of placing the lights so that they do not give a glare in the eyes of the congregation. It is a happy fact that good lighting is now possible for all churches, for where electricity or city gas cannot be had the individual installation of plants for acetylene gas is entirely practicable and satisfactory. There are also other good lighting systems.

We cannot take space to mention all the things we see in this modern, well equipped church. We will probably see the pastor, or pastors, wearing gowns, and the members of the choir also. In this latter case the advantage is claimed that the attention of the congregation is not distracted by a group of inharmonious colors in the costumes of members of the choir, as also that singers with little means and good voices, the gowning being uniform, will feel free to join and be at ease with their more wealthy sisters.

Possibly in connection with the pews we should have mentioned the pulpit and pulpit furniture, which, of course, will be as good as the congregation can rightly afford. The pulpit especially is at the center of vision. It should be in the best of taste, and in keeping with the general architecture. The same is true of the pulpit furniture.

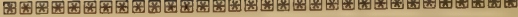
There are a number of accessories all desirable. In the vestibule will be seen probably an alms-box, also frames with plans of the pews, and immediately in front of the entrance doors a framed placard extending a welcome to all, especially visitors and strangers. There is also a table supplied with mission and other literature of the church and denomination, with invitation to all to supply themselves. At the pulpit end of the church are hymn boards for posting the hymns and psalm for the day, so that all may have their places in advance, or those hard of hearing or inattentive to the pastor's announcement may still find the place in time to take part from the beginning in hymn or responsive reading.

Of course communion table, collection plates, and communion sets will be as good as can be

afforded. Here also will be seen equipment in marked contrast with "ye olden times." John Cotton's first church had wooden chalices. Wealthier churches owned pieces of silver which had been given to them, one piece at a time, by members or friends of the church. But the most commonly seen were of pewter.

But leaving the main auditorium, let us now enter the chapel portion of this modern church. We will find the changes still more marked and visible. First we walk into the Sunday School room. The early churches had no such apartment. But here is a large room with outline like a half circle and its diameter. From the platform one sees beyond the main floor in full sweep a double row of class rooms, one row on the first floor and the other forming a gallery. On the first floor to the right of the platform is the Beginners Department room; to the left the Primary Department room, and in front the Junior and Intermediate Department room, or rooms. Believing in real separateness combined with easy get-togetherness these rooms are divided from the main one with rolling or other sound-proof partitions. It is inspiring and creates enthusiasm to have the whole school look into one another's faces more or less frequently, and especially on the great days of the year. Yet the best work can be done only by having separateness. In the class rooms and on lower floor around which classes gather are tables each with hinged top, the space under the top being a subdivided box with spaces for Bibles, hymnals, and other supplies. The department rooms and class rooms are provided according to need with blackboards, maps, pictures, etc. The Intermediate Library and the Senior Library are in separate rooms of their own, with sectional book-cases built up to suit space and convenience, and with sliding glass doors to keep the books from the dust. The equipment of a modern Sunday School Library, with its separate library committee for each department and its special records and catalogues, is an undertaking by itself which we cannot take space here to outline. The same is true of the business end of the Sunday School with its system of taking attendance and offerings, and of keeping records. Then there are the special banners and flags, the appropriate pictures, the system of signal bells, the hymn boards and register boards, and other accessories too numerous to mention, but each important and helpful in its place. Of course the school has a stereopticon or balopticon or viopticon, or a moving picture apparatus, with a library of views or films. In these are included not a few maps and songs for special occasions and hymns.

But we have not yet seen all of this chapel end of the church. Adjoining one side of the Sunday School room is the prayer-meeting room, seated with especially designed chairs, each of which has a book-rack and with the lower rungs so placed as to make a good hat-holder. Next to this is the room for the official boards of the church, with an office for the church clerk. This is a fully equipped business office with roller-top desk, safe, typewriter, duplicating apparatus, adding machine,



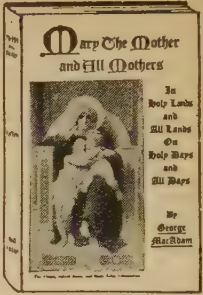
Mary the Mother and All Mothers

By George MacAdam

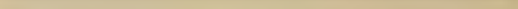
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mailing machine, card catalogues of the church members, the pew-holders, the parish districts, the aged and sick, adherents, prospective members, etc. The records of pastoral calls and other accounts are kept in a system of loose-leaf ledgers, such books now being available in complete form for church uses. Adjoining this room is the pastor's study, with handsome pictures and its equipment of desk, book-cases, books, and filing cases. In a small room at one side of the organ is the music library, where the choirmaster has carefully catalogued and filed the sheet music, oratorios, and special hymn books. Near by are dressing rooms, one for the men and the other for the women of the choir. Here are cases for the gowns and other suitable furniture.

At the other end of the Sunday School building is a section similar in size to the portion of the edifice which contains the prayer-meeting room and business offices. This is for the social doings of the church and Sunday School and other organizations. Here is a kitchen with full equipment, including a large warming-oven; next to it a serving room, with cases well filled with china and all necessary plate; and next to the serving room is the large dining room.

We have not spoken of the running water, the convenient and well equipped toilet rooms this church has, nor of the nursery where mothers may take their children. We have only implied its possession of a beautiful bell or chimes. In the one we have been taking you to see—for with a few variations it is an existent church we have been visiting, and far from the most expensive we might have chosen—there are other beautiful and convenient features. There are chaste and handsome memorial tablets and a beautiful mosaic back of the pulpit. In the Sunday School room there are other memorials.

This church we have been describing has also an institutional building attached. It is only one of many that in our day have such a feature. Here is a small gymnasium, with full equipment of apparatus, a swimming pool and shower baths, a bowling alley and rooms for boys' club and girls' club and various educational classes—manual training, basketry, sewing—and for the Dorcas Society that sews for the poor, and a rest room for women; also a room for the men's club. This building is a hive of industry all the year round, even the summer having its Vacation School for neglected children, with grades for kindergarten, primary and intermediate age.

WHY BROADWAY TEMPLE?

Rev. Christian F. Reisner, D.D., New York, N. Y.

Our Broadway Temple will try to effect a marriage between religion and social service. It is going to provide living quarters for 600 young men, and in the wings on each side will be apartments for several hundred families. There certainly will be no coercion, but we hope these people in the building will find it interesting for themselves to attend our services. We will have our social service departments open every day of the week. No discrimination will be made against

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If you do have dependents your life has insurable value to them. Your responsibility is not fully met unless you do your best to project your care for them into the future. Life insurance is the natural method of doing this.

Are you satisfied with what they will have to provide needful things if you are taken away? We can help you solve the problem of adequate protection.

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any race or creed. The church will belong to its community.

But our church will be unlike the 3,200 organized charities and social service agencies in New York, which are not religious in source and are administered by people who have stopped going to church. We are not going to erase God from our projects for fear of giving offense. Every department of our work must point definitely toward God. We hope to show our people that provision for physical welfare merely cannot satisfy the soul of man. I believe our plan may solve the problem of the church in the city. Rentals from its rooms will provide revenue to run its social work. It can hold up its head as a towering monument of religion not embarrassed at comparison with the big buildings of commerce. We have had 5000 letters of inquiry about our church already and I expect to see hundreds of cities using our idea.

Our fathers had only one thing, faith in God. They cleared the wilderness, built new states, raised big families and met the trials of life masterfully. We have every device to make life easy and bright. We prop up mankind with laws, insurance, universities, hospitals, dispensaries, orphanages, community centers and new "causes" every day. We have about eliminated the essential spirit of religion at the center of our lives. We have too much eleemosynary care and not enough faith in God, by which one is strengthened to care for himself. Christ told the lame man to take up his bed himself and walk. If men will come back to religion and the church, they can take care of themselves much better than by the substitution of all these artificial aids as at present.

The young people of the Metropolitan area have pledged \$25,000 to build the tower and the cross on Broadway Temple. Could anything be more significant than the motto of the Epworth League, "Look up—Lift Up" atop this great institution for practical religious service? Could anything be more indicative of the fundamentals of Methodism than such a symbol, given by such a group of Methodists?

We have already engaged the services of an architect who has a large force of draftsmen and engineers employed in drawing plans and laying out the plot we have acquired as a building site. Arrangements have been made with Chairman John H. Delaney, of the Transportation Board, so that in letting the contract for the Washington Heights subway, which will pass beneath our structure, proper provision will be made by the subway builders that will take into consideration the pillars for our twenty-four story tower.

The directors have carefully canvassed the matter and feel certain that the bonds still to be disposed of will be taken by various people. Some of these have already made guarantees or promises and others will be reached by new plans which are now being developed. Over \$250,000 has already been paid in to the Metropolitan Trust Company, the custodian of the funds, whose president, Samuel McRoberts, is treasurer of the Broadway Temple Building Corporation.

A suburban group to push the sale of bonds has

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been formed. This group will start immediately a campaign among 100 or more cities or towns closely related to New York City. A prominent business man has offered to contribute a very fine pipe organ and another has under consideration provision of chimes for the tower.

The building cost of \$4,000,000 will be provided by a first mortgage loan of \$2,000,000 and a \$2,000,000 second mortgage issue of bonds bearing cumulative interest. The management of the property will be controlled by the Broadway Temple Building Corporation.

The holding company must always use the profits for religious and social work as provided for in both the charter and by-laws. The section needed by the local organization for its religious and community work will be leased to the Church Board for a nominal fee.

I believe God wants this thing to be done. New York needs it, and the wonderful way in which New York has rallied to the support of the idea proves that New York wants it.

SERVICE FOR DEDICATING OFFERING PLATES

Rev. Leroy M. Whitney, Rosebush, Michigan

Read Scripture passages having to do with our giving or laying up treasure, or those showing that it is more blessed to give than to receive. Examples, Matt. 6:19-21, 7:12, 7:21; Lk. 19:8; 2 Cor. 9:6-7; 1 Tim. 6:17-19; John 3:27.

Minister: That we may be reminded of the sacrifice of Jesus Christ, our Lord, for us, in that though he was rich yet for our sakes became poor that we through him might become rich,

People: *We dedicate these offering plates.*

Minister: That we may be put in remembrance of our debt to God for his mercy and love as often as we shall use them,

People: *We dedicate these offering plates.*

Minister: Because our Lord Jesus once said, "It is more blessed to give than to receive,"

People: *We dedicate these offering plates.*

Minister: Because we believe in the principles of Christian stewardship as set forth in the teachings of Jesus in the New Testament, and because therefore we seek to glorify God by laying on the altar ourselves, our prayers, and our possessions,

People: *We dedicate these offering plates.*

Minister: Because we believe that the gift of our money is one of the most fruitful means of spreading the Kingdom around the world,

People: *We dedicate these offering plates.*

Minister: Because we believe that God is the Sovereign Owner of all things and that we are his stewards and should so administer all that we are and have in such a way as to be "good stewards of the manifold grace of God,"

People: *We dedicate these offering plates.*

Prayer: O Lord, our heavenly Father, as from week to week we bring our offerings and our tithes according to thy commandment, to place them upon these offering plates, we pray thou wilt accept them as tokens of our love to thee. When we look upon the cross upon which our Lord Jesus made sacrifice for us, we feel that any gifts

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we may place upon these plates will seem small indeed. But we remember that our money is part of ourselves. We therefore gladly give it to thee. We ask thee to receive our gifts to the end that our hearts may be enriched in all Christian

charity, that the Kingdom of Christ may be spread throughout the world, and that thine own holy name shall be glorified. These things we ask in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

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The Source of Spiritual Power

Zech. 4:6. A writer on scientific matters recently says: "Even before science knew as much as it now knows about the composition of atoms, the little planets that whirl about in the atomic worlds were being put to work for the benefit of mankind. What was the attempt to turn mercury into gold by electronic bombardment but the thing that has been done for years in the mercury vapor lamps found in every commercial photographer's establishment, in every moving picture studio, in thousands of shops and factories? The vacuum tubes that are the detectors and amplifiers of your radio set, the incandescent lamps that light your home, the arc lights on the street corners—these all perform their functions because electric current is flowing through them. And electric current, it has been shown, is simply the passage of electrons from one tiny atom to the next." It is like that in our church life. The groups of men and women are all like dead lamps that give no light until divine electron, the spirit of the living God, seizes hold on the carbon of faith in human souls and light and power spring forth into glorious fellowship. That is the secret of the transformation that came on the undred and twenty in that upper room in Jerusalem on the day of Pentecost. The same conditions will produce the same results today. It is just as sure as science. Just as sure as that the scientific conditions that will produce electric light at one time will produce it at another.

The Folly of Worry

Psa. 37:8. The Reverend W. L. Y. Davis tells an amusing story of a first ride which he took through the lanes of the sky as a passenger on a flying machine. But the thing that interested me most was the fact that his greatest suffering came by anticipation. He went to bed, excited, of course, over the coming experience, and died fifty deaths that night. He fell once and broke his neck. He fell another time and broke his back. He fell again and left a thin veneer where he struck. The next day when the real experience came he had all the scare of an "Immelmen Turn," a "Loop the Loop," a "Tail Spin," and a "Nose Dive" and came out all right. None of them were as bad as the worry of the night before. How much there is like that in life!

"Tomorrow is a great white wall
That keeps receding ever as we go,
And so,
In dark days and fair,
You, I and all
Men gaze upon it, wondering what it hides—
We guess a few things that are there,
And worry over much besides."

Save the Children

Zech. 8:5. S. E. Kiser writes a fine poem in the interest of the movement to abolish child labor: Children robbed of childhood's airy graces,
Children who have weary, care-worn faces,
Toil where all the days are drab and long;
Children who are bent and pale and slender
Driven to the services they render
Learn too soon to think that all is wrong.

They have little time for healthful playing;
If they pray there must be in their praying
Little hope that God will lean to hear;
Robbed of faith and happiness and beauty,
They perceive no loveliness in duty
But approach their tasks with hate or fear.

Men demand large profits as their payment,
Ladies must have jewels and fine raiment,
Mines must still be worked and mills be run;
So the toiling children's hopes are blunted,
So they droop and sicken and are stunted;
Justice sits aloof, and nothing's done!

Christians, what about the Master's teaching?
Can't you hear him patiently beseeching?
Shall there be no answer to his plea?
Must the children toil away forever?
Christian men and women, shall we never
Be the Christians we profess to be?

The Doom of the Moth

Psa. 119:11. Zoological research has been employed upon the secret of the moth's life and its propagation, that familiar destructive pest. At last Dr. Titschak has come to the conclusion that the only solution of the final destruction of the moth is to treat the wool in our clothing with a substance that makes it inedible for the caterpillars hatched from the eggs of the moth. It is very hard to find such a substance which, of course, must be without any odor,

so as not to make it disagreeable to wear the clothes, or to have them remain in the house; and neither the colors nor the qualities of the wool may be impaired. After Dr. Titchak had tried more than two thousand chemicals, he has succeeded in finding one that would fill the bill. Threads, textures and felts impregnated therewith show no trace of this treatment after drying. They look the same as before, they manifest no objectionable odor, they are soft and pliable and have not visibly changed in any way. But they are moth proof, the caterpillars put upon such clothing do not touch the food in the wool any more, and quickly perish with hunger.

The greatest need of a human heart is to be treated with some divine chemical that will make it inviolate against destructive sins. Isaiah foresaw what it must be: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Sin loses its power upon the heart that is permeated with the forgiving love of the atoning Christ. The Psalmist must mean something like that when he sings in the hundred and nineteenth Psalm: "Thy word have I hid in mine heart, that I might not sin against thee." Men have been searching through all history to find some spiritual chemical to make the heart safe from devouring, mothlike sins, but none has been found save in the sacrificial blood of the Christ who died for man.

The Best Tribute to Our Country's Heroes

Rom. 13:1, 6, 7. As Memorial Day approaches it is well for us to remember that the noblest tribute we can pay to the heroic men who gave their lives on the altar of their country and ours, is to give ourselves unsparingly to fulfil our obligations of good citizenship. Dr. Raymond L. Forman, pastor of St. Paul's Methodist Episcopal Church, New York City, last fall preached a sermon to his people entitled "Pews at the Polls," the closing paragraph of which will be good for us all: "No man can be a good Christian and a poor citizen. Jesus bade men fulfil their duties as citizens and pay the imposed tribute to Caesar's government. Not perfect, and some of the incumbents were not without reproach and corruption; but only through the faithful performance of civic duty can governments improve. Nothing can be hoped for, when men refuse to vote and refuse to pay. This is my mother country. She has nursed and fed me from her soil, clothed me out of her resources, schooled me in liberty and made me her free child. 'Go forth,' she has said, 'venture, grow, and work out your own salvation, and I will sustain and protect thee.' Innumerable treasures she has fetched home to my mind. The peace of her hills is in my soul . . . As a free and grateful son, I shall ever see to it that no evil power shall desecrate her sacred altars, where burns passion of freedom and where glow her noble ideals; and no hand shall destroy her institutions. I shall study her problems, learn what I can of the men who would assume to control her affairs. I shall gladly and cheerfully pay my

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axes when justly assessed; and God forbid that I shall ever be reproached for enjoying gratis an unearned patriotic increment. I shall seek by what powers I have to grow the body, mind and soul of America. I shall care enough for the country I love to vote my allegiance to her at the polls. She may yet lead the world into a larger, truer life and I am her honored child, and so are you, and you and you and you!

"Lord God of Hosts, be with us yet
Lest we forget, lest we forget!"

The Music That Masters Pain

Job. 35:9, 10. Radio has been found to be of great value in plastic surgery as a sort of anaesthetic. In some of the delicate operations on eyes and nose, it is sometimes impossible to give the patient even a local anaesthetic, and surgeons more than once have resorted to radio, which has been found to be the best means of putting the patient under a "music anaesthetic," since with the use of the headphones the patient hears only the music while the doctors and his assistants are able to work in perfect silence. Many of the martyrs of the early church went to their death, even at the stake, with smiling faces because with the inner radio of the soul they were enraptured with the music their enemies could not hear. Many Christian men and women today carry their burden of sorrow and pain with cheerful faces buoyed up and sustained in the same way.

Be Careful of the Mental and Spiritual Diet

The Associated Press dispatches carry this news item from Saginaw, Michigan: "Mary Doe, fifteen-year-old Saginaw girl, in whose stomach physicians last month found twelve hundred metallic objects including coins, metal washers, safety pins, crucifixes, chains, brooches and bolts, was discharged last night from Saginaw general hospital." Not many people are so foolish as that about their physical diet, but mentally and spiritually that diet could be easily matched in almost any community.

The Lord's Candle Lighted at the Devil's Fire

A huge gas well at Cisco, Utah, having a daily capacity estimated at ninety million cubic feet was struck by lightning a while ago, setting the gas on fire. The flames leaped into the air in a great torch two hundred feet high, causing a loss to the owners of thirty thousand dollars a day. This suggests to me that some of the most splendid minds of men and women the world has ever known, minds having great power of production of valuable thought for the blessing of the world, but being lighted at the devil's fire, have caused untold loss and harm instead. A man's value to the world cannot be measured by the size of his brain or the resources of his mind, but by the spirit which masters him.

The Danger of Shifting Sands

Matt. 7:26, 27. How to master the ocean in its unceasing attack against the sandy beaches of the Atlantic Coast, where millions of dollars are invested in pleasure resorts, is a problem to which

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the coast and geodetic survey is giving much attention. From New York harbor to and including the Gulf of Mexico, the low sandy coast line is most susceptible to the sea and from this section appeals for help are numerous. The state of New Jersey alone has already more than three hundred millions of dollars invested in coast protection. This amount is more than the total assessed valuation of the state's farm land. In less than one hundred years the state has lost some thousands of acres from its seaboard. This is a suggestive illustration of the pertinent truth of the story which Jesus tells of the two builders. One building on the solid rock a house that withstood all the storms. The other building on the sands a house which when the storm came was washed away.

The Cruelty of Human Love

Song of Sol. 8:6. Ruth Lambert Jones has written a little poem which brings out clearly an exceedingly important truth which I do not remember ever to have seen adequately discussed. It is that strange fact that two people who love each other very dearly have the power to hurt each other more than others. With real poetic insight she sings:

"Because we love each other passing well,
We are possessed of passing cruelty
Whose devastating powers only tell
Of our devotion's singular degree.
Your lightest gesture, your most fleeting glance,
May fill me with a dull, unreasoning pain,
The words I utter by design or chance
May be the swords by which your peace is slain."
True lovers need much of the grace of God and the kindness of Jesus Christ that love may always be just and bring peace.

A Mother's Day Song

In the shadows Mother dear
Risked her life to bring me here;
Loved and cared for me alway;
Carried burdens night and day;
Kissed away my tears and cares,
Heard at night my little prayers.

May the memories of you,
In temptation hold me true;
Child of honor I must be—
Worthy of thy love to me.

Your dear love did glorify
School days passing swiftly by;
Gentle hands untiringly
Strove when sickness came to me.
Thank you, Mother, for your care,
Making life more bright and fair.

When discouraged you stood by,
Bade me rise again and try,
Though I had from others blame,
Your dear love stayed just the same.
Always Mother's eyes will be
Full of tenderness for me;
Mother's lips, I'm sure of this,
Always bear for me a kiss.

—Florence Aiken Banks.

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1 Cor. 8:5. "But first they gave their own selves unto the Lord." In an Italian city on a great feast day the people were told to bring to the cathedral some worthy offering for God and lay it on the altar. Some brought costly spices from Arabia, some vessels of gold or silver, some beautiful fabrics or garments, some gifts of money. Last of all came a maiden who carried no visible gift. The people looked upon her in pity as they saw her go down the aisle empty-handed. They saw her lay her hands upon the altar and bow her head in prayer. When she turned and walked back they saw that her face was radiant with heavenly joy, as of one who had seen a vision. And then they behold a great wonder: suddenly on the altar appeared two beautiful white lilies, and they filled the whole room with their fragrance. It was God's sign of his acceptance of the maiden's gift. Others had given of their wealth, but she had given herself—her hands, her heart, her life. This is the gift most acceptable to God.

Bearing One Another's Burdens

Gal. 6:6. "Bear ye one another's burdens." A peasant came to Father Damon to confess that he had lost the joy of religion and the sense of the presence of Christ. "Come with me and I will show thee where to find the Lord," said Damon. He led the peasant from the monastery into the crowded market-place. There he halted and said, "Bear ye one another's burdens," and left the man in the crowd. He looked about to see how he might obey the injunction. He found several opportunities to lend a helping hand. Presently he beheld an old man bending beneath a huge bundle of faggots. He took the load from the old man's back and told him to lead the way to his home. But even as he spoke the aged man began to change; the years seemed to slip away; his form straightened; his white hair and beard changed to chestnut: and there before the peasant stood the visible Presence of the Christ. It is thus that we may find the joy of religion and realize the presence of the Lord.

Power to Become

John 1:12. "To them gave he power to become sons of God." A Hindu father said to his son, "Bring me an acorn." The son did so. "Break it open and tell me what you see inside," said the father. "I see nothing in it," said the son. "Where you see nothing I see a mighty oak," said the father. In the tiny germ he saw the possibility of the giant tree. Where others saw nothing Jesus saw great possibilities. He saw in every man the embryo of a son of God.

And Then What?

Mark 8:36. "What shall it profit a man if he shall gain the whole world and lose his own soul?" A youth went to an Italian university to study

law. He met there an old acquaintance, Philip Neri, to whom he made known his plans. Philip said, "Well, when you have finished your course, what do you mean to do then?" "Then I shall take my doctor's degree," he replied. "And then?" asked Philip. "Then I shall practice my profession and gain a reputation and make money." "And then?" repeated the old saint. "And then I shall live comfortably," pursued the young man, "and shall be able to look forward to a happy old age." Again the older man put the question, "And then?" The youth's countenance fell as he answered, "And then—and then I shall die." Once more the question fell upon his ears, "And then?" He made no further reply but went away with the solemn questions ringing in his soul. He had left God and eternity out of his plans. Shortly afterward he gave up the study of law and entered upon a life of active ministry for Christ. There are multitudes who, like this youth, plan their lives without thought of death and eternity and leave out God and religion.

Love Mightier Than Hate

Rom. 12:21. "Be not overcome of evil but overcome evil with good." On one occasion as Buddha was going on a mission of mercy he met a monster of huge form and frightful mien. With a voice which shook the hills the monster cried, "Son of peace, at last thy doom is sealed, and thou shalt yield to me." But Buddha looked calmly and compassionately upon the monster and said, "Poor fiend, I love and pity thee." At these words the monster began to shrink, and became smaller and smaller till he was the size and shape of a dove, and flying about the Buddha he sang, "Hate hath no charm for love, and peace unweaponed conquers every wrong." The legend illustrates the power of love and gentleness and goodness to overcome evil.

Two Life Plans

Genesis 12:2. "And be thou a blessing." Two brothers, Ahmed and Omar, wished to do something to perpetuate their memory. Omar cut from the quarry a great obelisk, and lifted it up beside the highway, and carved his name upon it, with many other inscriptions. And there it stood for ages, a splendid monument, but of no use to the world. Ahmed digged a well beside the desert highway and planted palm trees beside it. And in the course of time the spot became a beautiful oasis where the weary traveler stopped to quench his thirst and to feed upon the fruit and to rest beneath the shade of the tall palms. And all who passed that way blessed the name of Ahmed, the Good. The story illustrates two plans of life. One is to make for yourself a great name, as high as the obelisk of Omar, and as useless. The other is to make your life like an oasis where the weary may find rest and comfort and refreshment.

The Influence of Evil Companions

1 Cor. 15:33. "Be not deceived: evil companionships corrupt good morals." The Queen of the North, having conceived a bitter hatred for Alexander the Great, determined to destroy him by subtlety. She nourished her daughter from infancy upon a certain kind of deadly poison until her whole system was impregnated therewith. When the maiden was grown up the queen sent her as a gift to Alexander. But Aristotle perceived her nature, and said to him, "Do not touch her, for if you do you will certainly perish." The envenomed maiden is symbolic of all evil natures, for they are poisonous and tend to infect all with whom they come in contact. Wherefore we should beware of evil companionships.

God's Care Over All

Matt. 6:34. "Be not therefore anxious for the morrow." When God told Moses the time had come for him to die he was filled with anxiety about his children. "Canst thou not trust thy orphans to me, who am a Father to the fatherless?" God said to him, "But go take thy staff and extend it once more over the sea, and thou shalt have a sign to strengthen thy wavering faith." Moses did as God commanded. Then the sea divided, and he saw in the midst of the sea a black rock. "Smite the rock," said God. Moses smote it with his rod, and it split asunder, and he saw in the rock a little cavity, and in the cavity was a little worm with a green leaf in its mouth. And he heard the voice of the worm, saying "Praised be God, who hath nourished and cherished even me." Then said God to Moses, "Thou seest that I do not fail to consider and provide for a little worm in a rock of which men know not, far in the depths of the sea; and shall I forget thy children who know me?" Then Moses was reassured of God's care, and went home to comfort his wife and children. Jesus taught this lesson when he said, "Behold the birds . . . Your heavenly Father feedeth them: are not ye of more value than they?"

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The Changed Atmosphere

A Dutch scientist has lately completed five years' study in South America. He took some insects from Holland into the rich tropical atmosphere, changed their environment, and gave them the best food. And, lo! the insects nearly doubled their size; the dim subdued tints became gay and brilliant. The insects that in Holland crawled, in the south spread their wings to fly. He began with potato beetles in Holland, and ended with brilliant creatures that lived on the nectar of flowers.

Even so it is with the soul that exchanges the damp, foggy, miasmatic levels of selfishness for the realm of love and faith and hope.

A Living Bible

Matt. 5:16. I think of a missionary doctor on a lonely village station, a very able doctor, but even more effective as a Christian and a leader in evangelization. Not long ago a convert was being baptized—a rare event in that difficult area—and he was answering questions to test his very simple faith. One answer he began safely enough. "I believe in God Almighty, and in the Lord Jesus," but then his training gave way to his experience, and turning to the doctor he burst out, "and, sahib, I believe in you."—*Frank Lenwood.*

Heavenly Treasures

Matt. 6:20; Haggai, 1:5. Rev. E. P. Hill in a recent address, speaking on the question, "What have you done that will stand the light of eternity?" said: "Think how many live like a sewing woman, sewing all day long, and then suddenly discovering that her needle is not threaded. How many like a man pushing from the shore at night, and after rowing till his hands were sore wonders why he has not reached the opposite shore, and as the morning comes and as night is lifted, to his amazement he discovers his boat is tied to a post. Life is like a bag full of holes, things are put in, but at last nothing is seen. 'Wherefore be steadfast, always abounding in the work of the Lord.'"

The Wonderful Word

Acts 16:31. Four years after the "Titanic" went down, a young Scotsman rose in a meeting in Hamilton, Can., and said, "I am a survivor of the Titanic. When I was drifting alone on a spar on that awful night, the tide brought Mr. John Harper, of Glasgow, also on a piece of wreck, near me. 'Man,' he said, 'are you saved?' 'No,' I said, 'I am not.' He replied, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' The waves bore him away; but, strange to say, brought him back a little later, and he said, 'Are you saved now?' 'No,' I said, 'I cannot honestly say that I am.' He said again. 'Believe on the Lord Jesus Christ, and thou shalt be saved,' and shortly after he went down; and there, alone in the night, and with two miles of water under me, I believed. I am John Harper's last convert."

Why She Hated Riches

Matt. 13:22. The children of a certain family,

during its prosperity, were left in the nursery in charge of servants. When adversity came the servants were discharged, and the parents lived with the little ones. One evening, when the father had returned home after a day of anxiety and business worry, his little girl clambered upon his knee, and, twining her arms around his neck, said, "Papa, don't get rich again. You did not come into the nursery when you were rich, but now we can come around you, and get on your knee and kiss you. Don't get rich again, papa."

Impossible

Matt. 19:26. I read only this evening these words of Rear-Admiral McGowan, Paymaster General of the United States Navy, who has had a little card printed and circulated in his department, bearing the words in gray type: "It Can't Be Done;" and then in bold black type underneath is printed, "But Here It Is." The card is designed to prevent some of the clerks in his department who are easily discouraged, from giving way to their natural besetment, and no doubt it helps them in that direction. The same thing is true of things spiritual. There are a number who say, "It can't be done," but in the Bible, "Here it is," and not only in the Bible, but in the experience of thousands of Christians, "Here it is." So let us be optimists.—*Rev. W. H. Griffith Thomas.*

Hand-Picked Souls

John 1:41. The princely Bishop Warren was led to an open confession, while a freshman at college, through a Saturday morning's stroll with a junior. Bishop Bashford tells of a senior in Ohio Wesleyan convicted because of failure to do personal work. He made a list of sixteen students and began to work for them. All were converted and six entered the ministry. A traveling man asked a business man for the privilege of putting him on a prayer list. He permitted it but laughingly scoffed. He was, however, converted and became the great Young Men's Christian Association worker, S. M. Sayford, who won C. K. Ober, who won John R. Mott. Dr. Chapman tells of his ignorant Irish janitor, who prayed for and claimed the Holy Spirit's power and then in a few months led sixty men to Christ. Bishop Berry was led to Christ by two young friends who took him into his father's barn and held a prayer meeting.—*Bishop McDowell.*

The "But" of Faith

Eph. 2:4. There are two words I am very fond of. They are a motto, written in large letters, beautifully painted on the walls of my study. The two words are these: "But God." We are all so prone to use the "but" of unbelief, to fall upon the "but" of some obvious difficulty and objection. You say, "I prayed so often, but no answer has come; I try so hard, but I am no better!" That is the "but" of unbelief; switch on to the "but God," the "but" of faith. That is the way of victorious faith. God enableth—"But God."—*F. S. Webster.*

THE HOMILETIC YEAR—May

MOTHER'S DAY MEMORIAL DAY

MOTHER'S DAY

This year Mother's Day comes on Sunday, May 10th. Welcome, Mother's Day! We greet it with all the tenderness of our being. If mother still abides, we have the gracious privilege of giving her renewed assurance of our appreciation and love, pledging again our devotion to the ideals by which she has lived. If she has gone to her eternal home, we honor ourselves as we honor her memory. We are made stronger in the fight against temptations as we meditate upon the brave fight she made for us. We are purer in mind and heart as we recall the purity of her life, and the grandeur of her faith. We become less selfish as we think of her unselfishness. We again encircle her brow with a halo of love and gratitude, as we think of what she has meant, and still means to us.

SUGGESTIVE TEXTS AND THEMES

Our Mothers—An Appreciation: "When Jesus, therefore, saw his mother," etc. John 19:26, 27.

God and Motherhood: "For God commanded, saying, Honor thy father and mother." Matt. 15:4.

A Holy Family: "Behold, I and the children whom the Lord hath given me." Isa. 8:18.

A Mother's Wages: "Take this child and nurse it for me and I will give thee thy wages." Ex. 2:9.

The Nobility of Motherhood: "The price of a virtuous woman is far above rubies," etc. Prov. 31:10-13.

Honoring Father and Mother: Ex. 20:12; Prov. 30:11.

The Encircling Love and Loyalty of Mother: "And the man called his wife's name Eve; because she was the mother of all living." Gen. 3:20.

The Power of Purity: "Keep thyself pure." 1 Tim. 5:22.

The Blessing of Purity: "Blessed are the pure in heart for they shall see God." Matt. 5:8.

The Mother Love: "Can a woman forget her child?" Isa. 49:15.

An Anxious Mother: "Then came to him the mother of the sons of Zebedee." Matt. 20:20.

The High Mission of the Mother: "Behold King Solomon with his crown wherewith his mother crowned him." Sol. Song. 3:11.

Pure in Thought and Speech: "The words of the pure are pleasant words." Prov. 15:26.

Purity of Imagination: "Whatsoever things are pure—think on these things." Phil. 4:8.

Promises to Children: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20:12.

The Wise Son: "My son, hear the instruction of thy father, and forsake not the law of thy mother." Prov. 1:8.

THE COMMON SENSE MOTHER

Text: Luke 2:51.

I. Kept her own counsel.

II. Respected her son's peculiarity.

III. Honored his confidence.

—K. Learey.

THE RECOGNIZED MOTHER

Text: Matt. 12:48; 13:55.

I. Recognition too seldom given.

II. Recognition often comes from others.

III. Sad cases of spendthrift boys at school whose mothers take in washing to give them an education.—K. Learey.

BUSHEL OF DIAMONDS

The striking saying of Billy Sunday will find hearty response in many hearts: "Mothers and teachers of children fill places so great that there isn't an angel in heaven that wouldn't be glad to give a bushel of diamonds to come down here and take their place."

MOTHER'S LEADING HAND

"O, mother, when I think of thee,

'Tis but a step to Calvary,

Thy gentle hand upon my brow,

Is leading me to Jesus now."

That is the eloquence of sainted Motherhood.

TRUE TO MOTHER

The royal family of England had frequently heard the masterpieces of musical composition interpreted by eminent vocalists, but one day they were profoundly moved by the "spirituals" of a Georgia Negro. Roland Hayes had made a reputation; then it was announced that he was to sing "by command" before the king and the queen of England. His mother, hearing of this, and perhaps fearing the effect on her son, wrote, "Remember what you are." He remembered then, and has remembered since, and has kept in his program such selections as "Steal Away to Jesus" and "Swing Low, Sweet Chariot." The mother had prayed that the lad of her love might be kept humble in the day of his triumph.

MOTHERHOOD

Motherhood is the crowning glory of womanhood. Naturally the question is asked, Why? One reason is because of the wonderful opportunities which come with motherhood. The time-worn expression, "The hand that rocks the cradle is the hand that rules the world," is true. Some one has wisely said: "When God wanted a great man, he first made a great mother."

HIS MOTHER'S LIFE

That eminent preacher, Richard Cecil, of London, tells us that when he was a youth he tried his utmost to be an infidel; but his mother's beautiful and eloquent Christianity was too much for him. He never could answer that.

MOTHER GUIDANCE

A lad from a modest little cottage in Scotland became the first Labor premier in Great Britain. This boy used to sit in the one-roomed school, and puzzled his delighted teacher with his questions. He coveted knowledge. "This dark-haired youth, with the wide-set eyes and the sensitive, melancholy face, it seemed, could never be appeased, but must keep on digging and digging to fathom the great mystery of human life. To his mother he would go when the little two-roomed home was still, to the chief custodian of his thoughts. And she, as best she could, would smooth the furrows of perplexity, and send him, light of mind, to bed."

Then, when Ramsay MacDonald became able, he built a home for his mother, "up in Lossiemouth, where the sea moans and strange birds go screeching over the moors." Thus came the time when the boy who had taken his baffling problems of childhood to his mother, and who had later built for her a comfortable little cottage, was summoned into the presence of King George and asked to take the premiership of the nation. Yet much of the early responsibility of preparing the lad for his high office rested on his mother.—*Rev. W. J. Hart, D.D.*

MOTHERHOOD AT THE FOUNDATION

Motherhood as the foundation of mankind was well recognized by Theodore Roosevelt when he gave us this remarkable utterance: "When all is said, it is the mother, and the mother only, who is a better citizen than the soldier who fights for his country. The successful mother, the mother who does her part in rearing and training aright the boys and girls who are to be the men and women of the next generation, is of greater use to the community, and occupies, if she only would realize it, a more honorable as well as a more important position than any man in it. The mother is the one supreme asset of national life; she is more important by far than the successful statesman, or business man, or artist, or scientist."

DIVIDED, YET ALL

A mother is the only woman on earth who can divide her love among ten children, and each child still have all her love!

SONG ABOUT MOTHER

No living poet is writing so much that appeals to the heart as Edward Guest. His songs about home and mother and children and the household affections are touching many hearts. Happy the boy who feels toward his mother as Mr. Guest tells us one boy felt in the poem entitled "A Boy's Tribute:"

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Is Ma.

Lovelier than any queen

Is Ma.

Girls with curls go walking by,
Dainty, graceful, bold, and shy,
But the one that takes my eye
Is Ma.

Best of all the girls on earth

Is Ma.

Sweetest girl to look upon

Is Ma.

Seen 'em short and seen 'em tall,
Seen 'em big an' seen 'em small,
But the finest one of all
Is Ma.

Sweetest singer in the land

Is Ma.

She that has the softest hand

Is Ma.

Tenderest, gentlest nurse is she,
Full of fun as she can be,
An' the only girl for me
Is Ma.

MOTHER AND MATHEMATICS

"James, suppose your mother made a peach-pie, and there were ten of you at the table—your mother and father and eight children—how much of the pie would you get?" That was the question which the teacher put to young Jim in the arithmetic class.

"A ninth, ma'am," was the prompt answer.

"No, no, James. Now pay attention," said the teacher. "There are ten of you. Ten, remember. Don't you know your fractions?"

"Yes, ma'am," was the swift reply of little James. "I know my fractions; but I know my mother, too. She'd say that she didn't want any pie."

The answer indicated how thoroughly James understood his mother. Her spirit of ready sacrifice had impressed him at an early age. He had suggested a characteristic of true motherhood—the willingness with which she denied herself for the sake of the other members of the family.

LOVE UNFORGETTABLE

The love of Wendell Phillips for his mother amounted to a passion, it is said. She besought him to be good and to do good, and he always respected the counsel of his mother. "Oh! the love of a mother, love which none can forget!" exclaimed Victor Hugo.

WISH FOR MOTHER

Dear to the heart of me,

Loving and true,

Best of all Mothers

The world ever knew,

God set his blessings

Before you to shine

Lead you in happiness,

Mother o' mine!

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TO A SAINTED MOTHER

A stained-glass window of rich beauty is found in a Methodist Episcopal church in the Empire State, which bears as its only inscription, "To a Sainted Mother." "This is pure eloquence," one is reported to have said as he read the words.

A BOY AND HIS MOTHER

Every morning at the same hour, neighbors watched with interest a manly boy of fourteen, comfortably dressed and wholesome looking as he hurried around the bend on a quiet street. Exactly at the corner of the lot he would stop and look across the lawns where he could see the back porch of the houses around the bend. Then he would wave his hand, lift his hat, and shout "Good-bye." Occasionally he had to wait a few seconds, then with his fingers in his mouth he would give a shrill whistle. Just a moment would pass before he shouted his farewell and proceeded to hurry down the street. Carefree and happy, this boy has waved his farewell to his mother every morning since he started to the kindergarten. The observing folks made this discreet comment: "The little scene enacted under our windows so often never loses its charm; nor does it fail to stir our hearts and to assure us that, in spite of the many pernicious influences that try to dominate the lives of our children these days, mother-love of the right sort has not lost its power."

A BOY'S MOTHER

The late James Whitcomb Riley wrote many songs about mothers and children. One of these songs, entitled "A Boy's Mother," tells of a boy who had a full appreciation of all that his mother was. This charming little poem runs along happily as follows:

"My mother she's so good to me,
Ef I was good as I could be
I couldn't be as good—no, sir!
Can't any boy be good as her!

"She loves me when I'm glad or sad;
She loves me when I'm good or bad;
An' what's a funniest thing, she says
She loves me when she punishes.

"I don't like her to punish me—
That don't hurt—but it hurts to see
Her cryin'. Nen I cry; an' nen
We both cry an' be good again.

"She loves me when she cuts and sews
My little cloak an' Sunday clothes;
An' when my pa comes home to tea,
She loves him 'most as much as me.

"She laughs an' tells him all I said,
An' grabs me up an' pats my head;
An' I hug her an' hug my pa,
An' love him purt' nigh much as ma."

MOTHER OF PRESIDENT

Abigail Adams, the wife of John Adams, second President of the United States, possessed the distinction of being the wife of the second President

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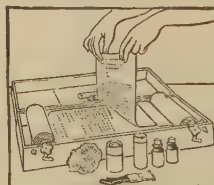
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and the mother of the sixth President, John Quincy Adams. We are proud to write that she was the daughter, the grand daughter and great-granddaughter of a clergyman. Morally and intellectually she stood at the head of the heroic women of the new Republic.

WEBSTER'S MOTHER

The mother of Daniel Webster influenced her husband to sell their old homestead that they might devote the proceeds to the education of the two boys. This act of self-sacrificing love and parental solicitude has already and will for ever affect the American nation for good, and, indirectly, the whole world.

LINCOLN'S MOTHER

When Lincoln was only nine years old his mother died. His father soon after married a most exemplary woman, who did much in further molding the character of the youth. Just before Mr. Lincoln started for his inauguration he visited his stepmother, who, as she embraced him, exclaimed, with deep emotion, "I am sure that I shall never see you again, for your enemies will assassinate you."

MOTHER

Sons and daughters come increasingly to recognize how large a part devoted mothers play in their lives. Tender are the words written by Theresa Helburn:

"I have praised many loved ones in my song;
But now I stand
Before her shrine to whom all things belong,
With empty hand.

"Perhaps the ripening future holds a time
For things unsaid.
Not now; men do not celebrate in rhyme,
Their daily bread."

WASHINGTON'S MOTHER

Mary Ball, the mother of George Washington, is thus described by a playmate of George's early days. "She awed me in the midst of her kindness. Whoever has seen that inspiring air and manner, so characteristic in the Father of his Country, will remember the matron as she appeared when the presiding genius of her well-ordered household, commanding and being obeyed." Thank God, Washington's mother was a Christian woman! The Bible was her constant companion, and family prayers, both morning and evening, was the custom of the home, the servants of the household being present. When George was eleven years old his father died, leaving the six children to be cared for by Mary Washington.

GARLAND MOTHER'S BROW

"Motherhood takes toll of youth, strength, and beauty, and gives heavy toil and sometimes even heartache; but God shall stoop with the fairest garland and place it on the brow of the mother." Thus spoke one of our American women, Mrs. Helen B. Montgomery, to the great audience at



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the Baptist Congress at Stockholm. Speaking on the education of women she said, "When you educate a man, you liberate an individual; when you educate a woman, you liberate a family." Great fields of service, she indicated, are now opening to women—educational, missionary, social; "but the greatest of all is motherhood."

FIRST MOTHER'S DAY

The idea of Mother's Day first took definite form in the mind of Miss Anna Jarvis, of Philadelphia. The loss of her own mother meant so much to her that she conceived the plan of a formal observance whereby motherhood might be honored concertedly. To one who has a proper appreciation of his or her own mother, all mothers are regarded with reverence. And thus Miss Jarvis thought, and talked, and wrote. Her suggestion found a ready response wherever it was heard or read. Dr. J. Wilbur Chapman voiced his approval in these tender words: "I consider the observance of Mother's Day one of the most beautiful suggestions I have heard in years. I have adopted it in my own work, and expect after this to have a Mother's Day in the evangelistic campaigns. My own mother has been in heaven for thirty-five years, but her memory is to me most precious and grows more beautiful with every passing year."

GRANDMOTHER—A MEMORY

With hands upon her lap relaxed in sleep,
Her dear head leaning 'gainst the old wing chair;
The lines upon her brow drawn sure and deep
Beneath the little curls of her snow-white hair—
Her spirit sings to me all day long
Like music in a cathedral, at Even-song.

O MOTHER, DEAR

(*May be sung to the tune "Materna"*)

O Mother Dear, my love for you,
Exceeds all word and song.
Within my heart there ringeth true
Thy love the whole day long.
O Mother Dear, O Mother Dear,
Help me thy love to show,
I ne'er can pay in any way
The priceless debt I owe.

Thy love outlasts all human love
Thy faith endures the test.
Thy helpful love, like that above
Is noblest and the best.

O Mother Dear, O Mother Dear,
Help me thy love to show,
I ne'er can pay in any way
The priceless debt I owe.

—Kenneth S. Learey.

MEMORIAL DAY

Suggestive Texts and Themes

The Veteran as an Oracle: 2 Sam. 16:23.

A Memorial of Liberty: "What mean ye by these stones?" Josh. 4:21.

The Christian a Soldier: 2 Tim. 2:3, 14.

The Christian Warfare: "I have fought a good fight." 2 Tim. 4:7.

A Sermon of the Sword: "The sword of the Spirit which is the word of God." Eph. 6:17.

The Great Service: "Nebuchadnezzar king of Babylon caused his army to serve a great service." etc. Ezk. 29:18-20.

A Nation's Tribute to its Heroic Dead: "This day shall be unto you for a memorial." Ex. 12:14.

America the Wonderland: "Thou shalt bless the Lord thy God, for the good land which he hath given thee." Deut. 8:10.

Brave Leaders and Brave Men: "Amasiah, the son of Zichri, who willingly offered himself unto the Lord, and with him two hundred thousand mighty men of valor." 2 Chron. 17:16.

Our Heroes and Our Heritage: "I will give it you for a heritage; I am the Lord." Ex. 7:8.

God's Minute-Men: "I am ready." Rom. 7:15.

Peace Among Nations: Isa. 2:4.

The Reign of Peace: Rev. 21:1-8.

The International Court: "He shall judge among the nations." Isa. 2:4.

Flowers for Memorial Day: "What shall I render unto the Lord for all his benefits?" Psa. 116:12.

THE AMERICAN SPIRIT

"When we fired a volley," one of the Spanish prisoners said, "instead of falling back, the

Americans came forward. That is not the way to fight, to come closer at every volley." And so, when instead of retreating at each volley, the Rough Riders rushed at them, the dismayed enemy retreated upon Santiago. One of the residents of Santiago asked one of the soldiers if the Americans fought well. "Well," he replied, "they try to catch us with their hands."

MEMORIALS

Dr. Trumbull says: "On the drive from Hebron I was led to inquire the meaning of the little pillars of round stones, found upon the roadside. Sometimes five stones, but oftener four, were piled one on the other. These proved to be 'memorial stones.' Memorial Day is America's 'memorial stones.'"

TAKE CARE OF THE BOY

Our new veterans, as the old, died for the children. They died for our children. We must live for theirs. No child must suffer because its its father was a hero and patriot. It is the nation's privilege to be a father to the fatherless, to be baptized for the dead. When Scott lay dying in the Antarctic he said, "Take care of the boy." The voice of millions of the dead says, "Take care of the boys."

AMERICA'S ANSWER

O you who sleep in Flanders fields,
Sleep sweet—to rise anew.
We caught the torch you threw
And holding high we kept the faith
With those who died.

We cherish, too, the poppy red
That grows on fields where valor led.
It seems to signal to the skies
That blood of heroes never dies,
But lends a luster to the red
Of the flower that blooms above the dead—
In Flanders fields.

And now the torch and poppy red
We wear in honor of our dead.
Fear not that ye have died for naught,
We've learned the lesson that ye taught—
In Flanders fields.

DECORATION DAY

Old flag, today you're draped above
So many soldiers' sleeping-places;
Bright garlands placed by hands of love
Rest o'er their well-remembered faces—
Brave hands that bore your colors high
Are folded now, their duties ended.
Through every day and starlit sky,
Thy stars and stripes with myrtle blended.
Thus with a loving sweet caressing
God gives each soldier tenderest blessing.

PASSED US THE TORCH

Our new veterans as well as the old died for liberty. They suffered that the world might be free. As for them, give them liberty or give them death. Liberty gained must be maintained. We must be baptized for the dead and give liberty to all mankind. There is a picture of a runner

bearing a torch. His energy is exhausted; he falls; another fresh and hopeful is at his side, and snatches the torch and bears it forward through the darkness. The dead have passed us the torch of liberty. It is a sacred thing, and the lives of this generation will be judged by the way in which we pass on that torch to posterity. Unless we pass on that torch the dead have died in vain.

—T. L.

HALLOWED GROUND

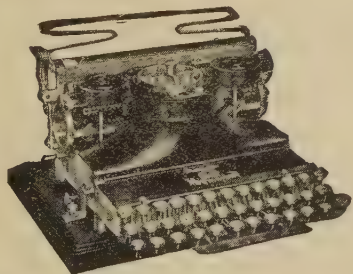
What's hallowed ground? 'Tis what gives birth
To sacred thoughts in souls of worth!
Peace! Independence! Truth! go forth
Earth's compass round;
And your high priesthood shall make earth
All hallowed ground!

THE BURIAL OF THE MAINE

The tragic story of the United States battleship Maine came to an end one Saturday afternoon nine miles off the Cuban coast. It was just fourteen years, one month and one day after that story began. On the night of February 15, 1898, the Maine, lying on an errand of protection and peace, in the harbor of a friendly nation, was destroyed by the explosion under her hull of a submarine defense mine, and 266 of her crew were slain.

The Spanish government soon learned the nature of the crime and the identity of the criminal, but refused to confess the truth. And so the Spanish people had to be punished for the sins of their rulers, as every people sooner or later must

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be which tolerates the rulership of incompetents and cowards.

It is needless to tell the whole story over again. Every American then living remembers the spirit of grim resolution that swept over the nation—of resolution that the Spanish nuisance in Cuba should now end and that the insult to the Republic of the wanton murder of its sons should be expiated and avenged.

And on the other side of the world at Manila, and on the heights of San Juan, and off Santiago, American seamen and soldiers remembered the Maine. And when the guns were silent there was an end of Spain in America and Asia. And since then the former Spanish possessions, under the American flag or American direction, have known what is American liberty and the American opportunity.

The wreck of the Maine was an obstruction to Havana harbor. To remove it and to recover the bones of the remaining victims, and to settle forever the cause of the diaster, our Congress made due provision. The closing scene for the old ship came.

Business was suspended in Havana, and in honor of the memory of the men out of whose death came Cuba's liberty, the city was decked with American and Cuban flags at half-mast. Religious services were held over the remains of the victims whose bones were found in the wreck.

These mortal remains were then transferred to the battleship North Carolina for final burial in the national cemetery at Arlington. Then the wreck, her sides draped with black, her decks strewn with roses and the Stars and Stripes floating from her shattered mast, was towed slowly out to sea, escorted by American warships and Cuban public vessels.

Nine miles out in the Gulf of Mexico, where the waters are sixty fathoms deep, the sea cocks were opened. As the shattered hulk slowly sank beneath the waves the guns thundered a funeral salute, and as the waves closed over the Flag the bugles sounded "taps."

With her colors flying, and with a nation's honor, the Maine went to her final rest.

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THE BLUE AND THE GRAY

No more shall the war-cry sever,
Or the winding rivers be red;
They banish our anger forever
When they laurel the graves of our dead.
Under the sod and the dew,
Waiting the judgment day:
Love and tears for the Blue;
Tears and love for the Gray.

—Francis Miles Finch.

KEEPING FAITH WITH THE DEAD

Behind the crosses of Flanders, overtopping them, is the cross of Calvary. "Fill up the sufferings of the Lord Jesus." What does that mean? Take his place! Be baptized for him. Carry the banner of the Gospel. Lift it high! Don't break faith with him. Fight until the kingdoms of this world have become the kingdoms of the Lord Jesus.

THERE BLOSSOMS RED LIFE THAT SHALL ENDLESS BE

"Upon the ground where the battle of Bull Run was fought," said a tourist, "I saw pretty, pure, delicate flowers growing out of the empty ammunition boxes, a wild rose thrusting up its graceful head through the top of a broken Union drum, and a sweet scented scarlet verbena peeping out of a fragment of an exploded shell." Even so shall the blessings of peace spring up in the track of "devouring campaigns" that carry all before them. Ah, yes, the blessings of peace are surely coming, because the world is becoming civilized and war is not a civilized method of settling disputes!

EPITAPHS FOR HEROES

An English paper asked its readers to send in notable sayings inscribed on the memorials erected to those who fell in the World War. Here are a few of the replies received:

In the playground of a school at Crosby, Lincolnshire, are the words:

"In beauty of youth, buoyant, serene,
They stepped from the school to the battle-scene."

In a Yorkshire church the inscription accompanying the names reads:

"God made trial of them and found them worthy of himself."

A Gloucestershire village selected these words for its memorial:

"For your tomorrow we gave our today;
For a tomb we have an altar,
For lamentation, memory,
And for pity, praise."

An inscription both in English and in French at Guernsey is as follows:

"In the sight of the unwise they seemed to die,
but they are in peace."

John Bunyan's words appear on an obelisk at Peterhead, in Aberdeenshire, Scotland:

"So they passed over, and all the trumpets sounded for them on the other side."

A school memorial in Glasgow bears two lines from Rupert Brooke, one of the fine poets who died in the war:

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"These laid the world away,
 Poured out the red sweet wine of youth."
 On a cross in the New Forest are the simple words:

"To the unconquered—Peace."
 On a simple stone in a Cornish village read the lines:

"Live ye for England;
 We for England died."

YOUR FLAG AND MY FLAG

Your Flag and my Flag!
 And how it flies today
 In your land and my land,
 And half a world away!
 Rose-red and blood-red,
 The stripes forever gleam,
 Snow-white and soul-white—
 The good forefathers' dream;
 Sky-blue and true-blue,
 With stars to gleam aright—
 Glorified all else beside—
 The Red, the Blue, the White.

Your Flag and my Flag!
 And, oh! how much it holds—
 Your land and my land—
 Secure within its folds!
 Your heart and my heart
 Beat quicker at the sight;
 Sun-kissed and wind-tossed,
 Red and Blue and White.
 The one Flag—the great Flag—
 The Flag for me and you—
 Glorified all else beside—
 The Red and White and Blue.
 —Wilbur D. Nesbit

MEMORIAL AND FLAG DAY SONG

(May be sung to the tune "Lauriger Horatius")

O God of nations, unto thee
 We sing our glad hosanna;
 For by thy favor are we free,
 The Stars and Stripes our banner.
 The sun in circling round the world,
 The stars that watch above it,
 Behold no fairer flag unfurled,
 Nor wonder that we love it.

Its thirteen stars shone, one by one,
 With faint illumination;
 But sun was added unto sun,
 And lo, a constellation!
 Its stripes bespeak the blood and tears
 Our priceless freedom gaining;
 Nor less of those in later years
 Who died for its maintaining.

With cheer and song and martial strain,
 Salute our banner royal.
 New glory shall Old Glory gain
 If we, the sons, are loyal.
 For truth and virtue fling it out,
 For peace and love to others,
 Till earth and heaven together shout—
 That all mankind are brothers.

—Edward A. Collier.

HAVE WE SAID "THANK YOU?"

A lady was visiting a hospital. She went up to a bed on which lay a wounded soldier, and said gently, "Thank you for being wounded for me." The man's face brightened. That was a new thought to him; it made the pain more bearable to look upon it in that light. Do you realize that long ago Some One was wounded for you? And that "Some One" was no less than the Son of God himself.

WOODEN BULLETS

One of our naval officers who was rummaging around on the wrecked Spanish Marie Teresa, Spanish warship, found a number of Mauser bullets made of wood and filled with hair and a sprinkle of powder. What a story that find told of official dishonesty and national rottenness? How could such a nation fight? Wooden bullets are often used in the warfare against evil in the world. They are sometimes fired from the pulpit.

TWO PATRIOTIC LOVERS

A young couple in an Ohio college announced their engagement. Shortly following the announcement the young lady was planning a quiet birthday celebration with a few of her most intimate friends, at which time she was expected to appear with the telltale diamond on the proper finger. Just then something happened. Secretary McAdoo, in Washington, announced the opening of the second Liberty Bond sale. This precipitated a mighty struggle in the breast of the young man between love for his betrothed and love for his country. He did not know whether he was fighting a winning or losing battle until the young lady of his choice came to his rescue and helped him gain an honorable decision.

And this was the victory. Instead of buying the engagement ring, the young patriot and lover bought two fifty-dollar Liberty Bonds and presented them to his fiancée, with the understanding that when the war would be over the bonds were to be sold, and the engagement ring purchased. It is a fair question: which of the two showed the greater patriotism?

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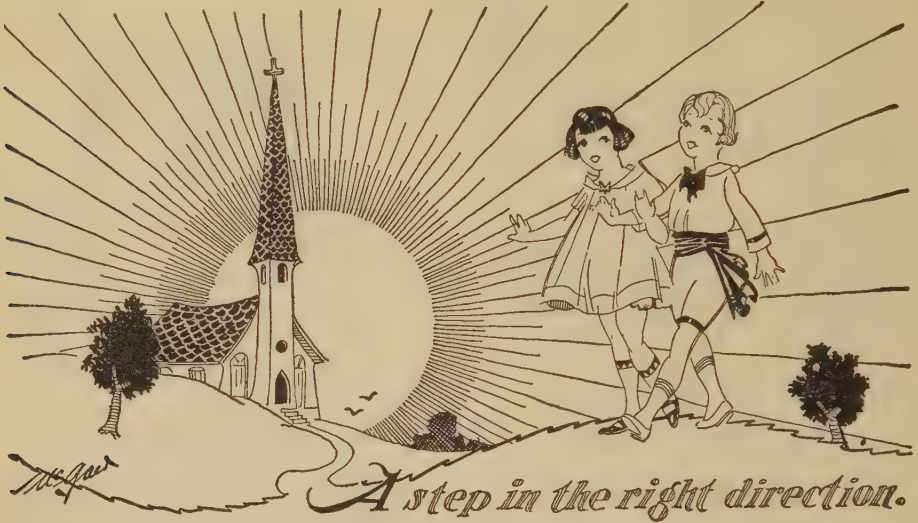
What about the outside of your church? Does the exterior of your church and Sunday School building fairly invite people to come inside because of its fresh, gleaming appearance? *The Expositor* would hereby urge you, pastor, superintendent, teacher, or other Christian worker, to consider whether the mission of your church and Sunday School to your community would not be better met by a fresh coat of paint on the buildings this spring or early summer. Get this cut. With each letter send a little subscription blank. You will soon have the money to make the church home look as well as the homes of the people. We suggest this as something needed in thousands of parishes at the present moment. You can have

halftone, Number 376. The price is only \$1.00 and thousands of Mother's Day cards and programs will be beautified by the simple, dignified charm of this modern madonna in stone.

Following closely upon Mother's Day and Memorial Day comes Children's Day, celebrated

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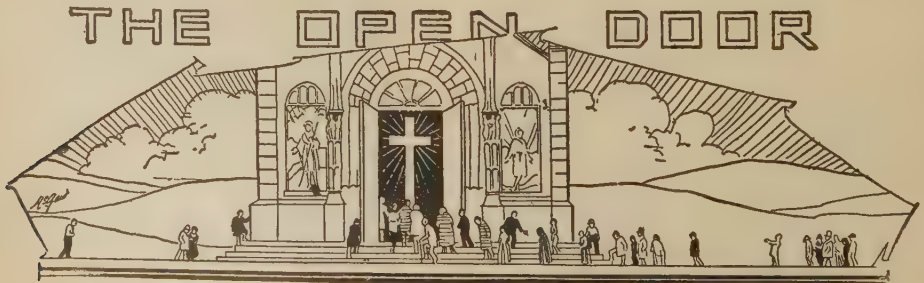
are certain to be popular. Rally Round on Rally Day is Cut Number 458 and may be had for \$1.00. The Open Door is Cut Number 635 and may be purchased for \$1.00.



Rally 'Round On Rally Day!!!

with such a cut but may be very materially strengthened. It is appropriate not only for Children's Day, but may be used in a more general application. The cut is somewhat larger than

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Great Texts and Their Treatment

A CITY'S BEST ASSETS

"By the blessing of the upright the city is exalted, but it is overthrown by the mouth of the wicked." Prov. 11:11.

First we must note the numbers of square, straight, righteous men and of noble Christian women who are worth more than skyscrapers or vaults of gold, than transcontinental railroads or big industrial corporations. It is good to talk of national righteousness, civic righteousness, social righteousness and municipal integrity, but in order to have these you must have men charged with righteousness like a dynamo with electricity, and who leaven life, national, state, civic, social, municipal by expressing in all these the righteousness which they incarnate.

When we have righteous men and women then hearts are healed, life is uplifted, gambling goes, the social evil disappears, music begins to play and fountains of happiness to flow, vice is rebuked and all good things come to pass. This is the method of Jesus. This is the method of the church and the true reformer. You cannot accomplish these two acts by legislation, by swift legerdemain of any kind. Individuals who incarnate righteousness are the only solution.

But such individuals will express their righteousness in associated and corporate forms. What are some of these?

I. The family comes first. A city of pure, righteous, godly parents is a fortress and bulwark against which the "gates of hell shall not prevail." I am no pessimist, but from the number of all homes must be subtracted those where the father is simply a money getter and the mother only a fashion chaser.

II. Society is one of the forms in which righteousness is to be manifested—a fine field for the enthronement of righteousness in elevated social standards, customs and ideals. Not every woman of wealth is the typical society woman, vain, hard-hearted, cold, shallow-brained.

III. Business is another organ for the expression of corporate righteousness. Despite astounding revelations of defalcation in railroads, insurance, and big corporations, the man of business affairs is a straight, honest man who deals fairly by his fellows. Business standards are an expression of both individual and corporate morals and are as high amongst us as anywhere else in the world.

IV. The churches are another mode in which the righteousness of the city is manifested. There is much to be thankful for in their splendid service to private religious devotion and to public and corporate morals. But there is yet a proportion of our population who are not affiliated with any form of organized Christianity. And the Church must seek to reach its entire vicinage that its mission may be fully discharged.

V. There is but one unfailing and infallible

source of righteousness and that is found in Him who "lighteth every man which cometh into the world." His demand of you is that through him you make yourself another contribution of a "righteous man" to the work and service of God's Kingdom and God's world.—*Rev. T. Whaling, D.D.*

LAYING HOLD ON LIFE

"Lay hold on eternal life." I Tim. 6:12.

It is life on which we are privileged "to lay hold." It is:

I. A positive thing.

II. A precious prize.

III. A progressive process.

IV. An eternal possession.

—*Rev. W. H. Foulkes, D.D.*

WHAT MAKES THE GOSPEL VITAL

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life . . . that declare we unto you." I John 1:1-3.

I. Hearing. "That which we have heard." That is tradition. That is the Gospel intellectually conceived.

II. Seeing. "That which our eyes have seen." That is vision. An ideal. Something to admire, etc.

III. Handled. "That which our hands have handled." That is experience. Religion is not religion until it becomes an experience. The Gospel is not a vital thing until it becomes experience, an attachment, something that takes hold of emotion and conscience and will. "That which our hands have handled," experienced. Then we can preach it, tell it, be in earnest about it.—*H.*

THE DERELICTS

"Why gaddest thou about to change thy ways?" Jer. 2:36.

One of the saddest features of these distressful times is the almost unaccountable number of "drifting" Christians, or, shall we say, church members. The year books of all the great Protestant churches show a distressing number of "communicants" who have been "dropped from the roll" or placed on the "suspended list." During the past five years one church dropped from its roll or placed on the suspension list more than a thousand names of persons who have entirely disappeared from its knowledge and touch. Many of them have moved away, leaving no address or trace of them behind; or have persistently refused to respond to affectionate letters of inquiry addressed to them. Some have moved to distant parts, and have simply dropped out of communion with their church. They have not

asked for, nor taken, any letters to enable them to unite with other churches, though affectionately urged to do so.

Extensive pastoral visitations have revealed scores of persons who in some former time had been connected with some Christian church, but having moved their domicile, have not transferred their membership to any church. They are simply "drifters." Some indeed occasionally go to some church, but do not unite with any church. They are like tramps who go from house to house, seeking a "hand out" meal. They take upon themselves no Christian responsibility and recognize no church obligation. They are just "gadders about." This message will not reach them, but it should profoundly interest all church workers:

1. Because, if they really were ever Christians, they have become miserable backsliders.

2. Because, their position is a perilous one. They are fruitless trees in the vineyard, and are liable to be cut down. Luke 13:6, 7.

3. Because they are a reproach to the church, holding and treating it with contempt; causing the ungodly to scoff at the Christian profession.

4. Because, they are a peril to the world. More dangerous than rocks and storms in and upon the ocean, is the drifting derelict, unmanned by captain or crew, without chart, or compass, or light to warn of its presence in the track of other ships. The most dangerous person in this world is a derelict of religion. No one stumbles over a drunkard, or a thief, or a profane swearer, but hundreds of men and women, more or less thoughtful, are turned away from Christ and the church by the false testimony of these "drifters."

5. The question now before us is: What is our duty toward these derelicts? First of all, we must be sure that we are in no sense of the same class. Second, do you know such an one? Third, being sure of our own steadfastness, we must do our utmost to restore such wanderers and gad-about to God and the church. Gal. 6:1, 2. Will you do your part in this work?—*Rev. G. F. Pentecost, D.D.*

THE LAWS OF STRENGTH

"Quit you like men, be strong." 1 Cor. 16:13.

I. Depth. The iceberg is steadied because the great mass of its bulk is beneath the surface. So the life of the strong man must go deep. Underneath the surface lie the great principles that endure, truth and justice and rectitude and the things that make for wholesome life and character. And the man of depth is the man who feels these things as big and vital realities.

II. Steadiness. The strong man is the steady man who when the storm is on holds himself quietly at his post, keeping up his courage and the courage of others. The weak man first sees everything through rose glasses; then he is equally sure that all is lost. Mere trifles become magnified into signs of the times, because they happen to lie immediately in his field of vision. A few men standing firmly by well-considered loyalties, not easily excited, with quiet confidence in time, in human nature, and in God can accomplish great things.

III. Responsibility. An empty ship, be it ever so well built, can not ride well in the storm. And the same is true of a man. You will never find how much there is in your life until it is loaded with a task that taxes its utmost capacity.

IV. Co-operation. The strong man for co-operative work is the one who so instinctively relates himself to others that he is continually saying, not "I" and "they," but "we."

Let a man, then, strike deep until he feels the throbbing of the eternal laws; let him hold himself steady through the vicissitudes of the day as one whose life is to endure through the eternal years; let him load his ship down with the responsibilities of life until it acquires its full momentum; and then let him remember that he is not alone; that his ship is one of a great squadron, and that there is a signal at the masthead of the flagship upon which we must keep our eye fixed that all may move together.—*Rev. W. B. Throup.*

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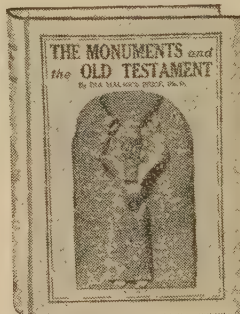
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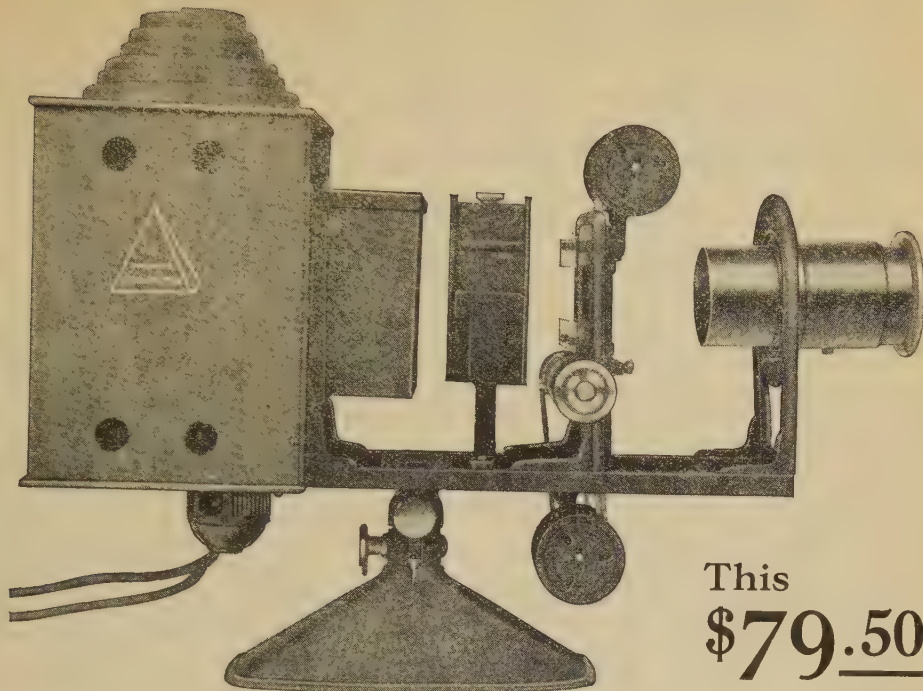
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Some Perilous Pitfalls

REV. I. M. DAWSON, D.D., Waco, Texas.

Text: "They have digged a pit to take me, and hid snares for my feet." Jeremiah 18:22.

In olden days in the East before the invention of fireworks the hunter took his game by means of a pit. He dug a pit in field or forest and covered it deceptively with grasses and twigs, so that the unwary animal did not notice the difference, and stepping upon the fragile covering was precipitated into the snare. The hunter had then only to kill his game or take it alive according to his fancy. That method of hunting is now not often used. But that meaning of the word pit has lingered in a spiritual sense, and all the vividness of the old use is retained in its moral applications. Here are some perilous pitfalls which the enemy of souls has dug in the pathways of men and women.


I. "I'll try anything once," is such a pit. The spirit of adventure or morbid curiosity which induces one to try anything once often leads headlong into ruin. "Beware of the first glass," is a proverb against intemperance. The embezzler begins his tragic course with no intention of ever taking money that does not belong to him more than just once. Some time ago the deans of a number of colleges for women agreed that this popular indiscretion constituted a distinct perils to the lives of their students. Sin, like Eve's transgression, is an experiment without knowledge of whither it hurls one.

II. "I don't see any harm in it," is another such pit. It is the fact that you do not see any harm in it that makes it dangerous. It is the hidden reef that wrecks the ship. The Devil's masterpiece in temptation is so to veil the danger as to allure his victim. He always comes as an angel of light. To every offer of pleasure the young should put these tests: First, is it healthful? Second, is it pure? Third, is it compromising to my position as a Christian or to my character?

III. "I don't believe in Puritanical restraints," is a most effective pitfall in the ensnaring of many today. To be convinced of this, one needs only to see how it affects young women many times in matters of dress, manners and habits. Its results in the lives of young men may be judged by their profanity of speech, sad lack of fidelity to women, or to their free and easy habits of drinking and gambling. Frequently this sentence is uttered without a thought of some grim custom of our

stalwart ancestors, really in denial of moral restraint.

IV. The most perilous of all pitfalls is, "I haven't time to be religious." What is the worst sin in any community? It is not Sabbath desecration, nor bootlegging, nor boozing, nor illicit vice, nor gambling. It is religious negligence. The most appalling sin one can commit is this sin. Consider what the sin is: It is a sin against light, such as Jesus upbraided the Lake cities for, the sin for which Capernaum was doomed. It is a sin of enormous carelessness. Lloyd George as Premier once discharged an important official in the British Government because he lacked respect for his superiors. What shall we say of him who does despite to the spirit of grace? It is a sin of base ingratitude. A brother preacher declares that he has known hundreds of men who promised God on beds of illness that if he would raise them up they would serve him; but has known only two who redeemed their vow. Is this not a sad comment upon men's ingratitude? But above all, this is a sin with eternally fatal results. Men may reason that because everything has been all right in the past, therefore all will be well in the future. But there is coming a fearful awakening, and alas, for many, it will be too late. Direction determines destiny, and those who allow their lives to flow onward in neglect are borne to some far unwished-for destiny. The outward difference between the humble servant of the Master and the open neglecter may now be slight, just as the Red River and the Mississippi rise in the same locality and flow along for a space close together, then their deviating directions carry them to far different waters—one to the Northern lake and the other to the Southern sea—so these who seem so much alike today go out to opposite destinies.



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Mother's Day

REV. R. LINCOLN LONG, D.D., Toledo, Ohio.

Text: "His mother saith unto the servants, Whatsoever he saith unto you, do it." John 2:5.

Mary gave no reason and there were no arguments. She probably could not have told the servants why they should follow the instructions of Jesus. Hers was a woman's faith. This faith is peculiarly a feminine characteristic. Apparently there have been many types of women, mid-Victorian and 20th century women; there have been a multitude of fashions, customs and costumes but these changes have been merely superficial. Changeableness is actually not the most feminine trait. The peculiar faith of the women of all ages is the most decided and constant feminine trait.

I say to you mothers today that you are 20th century mothers because of that faith which is in you and which is old as Eve. You have made the men of this world. "No man ever lived a right life who had not been chastened by a woman's love, strengthened by her courage, and guided by her discretion." The best dressed women today are the women dressed for a woman's service. The modern woman is the sewing, cooking, healing, motherly woman. This woman has been the broadest woman. And in this connection one English reformer gives us food for thought when he asks, "How can it be a large career to tell other people's children about the rule of three, and a smaller career to tell one's own children about the universe?" Napoleon once replied to the question, "What is the greatest need of France?"—"Mothers!" What is America's greatest need today? As you think of radical, destructive Bolshevism, think of Christian mothers. Mothers nurture the world's life. John Bunyan said: "If death and the curse came into the world by woman, so also did life and health, for God sent forth his only Son, made of a woman." So from the time of Eve until now, good women have always blessed the world and a woman who has fallen short of her own glory has always caused the greatest sorrow. Not by fashion nor by change but by faith women find salvation, both for themselves and those who call them mother, wife and sister.

By the faith of our mothers, then, I refer to a characteristic faith of womanhood which has been a great force in the world since the beginning of the Christian church. It has been one of the underlying resources of this nation.

From the various discussions about the rights of women these days we have probably gained the impression that the 20th century woman differs very radically from the women of former times. But every age has had its "modern" women; women who have become politically important, who have taken up the sword in military defense, and yet in her truest and best characteristics woman has always been the same faithful

inspiration to man in the world. Whether it is Portia, Deborah, Esther, Ruth, Joan-of-Arc or Mary, the mother of Jesus, it is the same woman's heart playing the woman's part as lawyer, queen, soldier or mother.

As I think of the freedom of woman today I am reminded of a Rameses four thousand years or so ago, whose boast was that his was such a righteous kingdom that a woman might travel in any part of it in perfect safety. Daniel Defoe, in the middle of the 18th century, advocated an academy for women and maintained that a woman's judgment in political affairs would be better than a man's if she had the same educational opportunities. So there have always been women's rights movements and our age repeats the old story of the value of a mother's faith.

I wish to pay tribute to mothers as the creator of heroes. The life of no man can be written without the knowledge that behind that life there is the sacrifice of a mother. Napoleon was a great man in history—the greatest in his field of human endeavor—but behind Napoleon there was a mother, a woman of intellect and force of character. Surely the boy of history's choice did not want for a mother who understood his ambition. That Napoleon understood how much his mother meant to him we can be sure. The mother of Sir Walter Scott was poetic. The mother of Byron was of like temperament as her son. The mother of Washington was noted for her frankness and honesty. The mother of Doddridge, the English minister who wrote hymns, taught him Bible stories as she drew pictures of them in the sand before the fireplace. And so, like Mary, the faith of our mothers has given us our men.

I have spoken of doctrinal faith and of the political faith of our nation. I wish now to point out the characteristics of a mother's faith, which has been the private ministry of the Gospel.

I. First, as in Mary's case, it has been the faith of sacrifice. How many mothers have watched their boys fight out their battles of choice of duty! The mothers have not decided for their men, they have not told them to go to war, but they have known that theirs must be the sacrifice of duty. The faith of our American mothers is the very soul of American history. Behind the story of the great public lives there have been the quiet little women who have had more to do with the fate of our nation than history tells. There were the women like Augusta Evans Wilson of the South, who, up to the Civil War days, was a child of luxury, who had written some well known novels. But the Southerner knows how tirelessly she worked in her home in Mobile caring for the wounded Confederate soldiers. Or the life of Helen Hunt Jackson who worked persistently to accumulate facts on which to base a book, "Ramona," that would move the nation to see its

unjust treatment of the Indian. A copy of "A Century of Dishonor," the book containing the facts on which the story of Ramona was built, was given to every member of Congress, and the beginning of the congressional care of the American Indian dates from the time of that book.

These are only types of the women of America who, during the pioneer days and the Civil War days, made supreme sacrifices that have saved the nation.

II. Second, the faith of our mothers has been the faith of trust. This trust was typified in the life of Martha Washington, whose trust in her husband has placed her side by side with the Father of our Country and in our thoughts of America. The Presidential Mansion is called the White House because she lived in the White House on the hill to which George went to woo the first lady of the land.

Every American girl today ought to know the story of Abigail Adams whose trust in her husband makes one of the most beautiful romances of American history. She was a minister's daughter. She married John Adams when he was a poor lawyer without practice. Her father's parishioners said it was a "mighty poor union" and they criticized their pastor's daughter so seriously that he finally preached a sermon on the text, "John came neither eating nor drinking and they say, He hath a devil." But Abigail's trust in her husband needed no sermon. She sent him away to war with a vow to care for his children no matter what the outcome. Something of the anxiety of those days is indicated in one of his letters to her when he said: "In case of real danger, fly to the woods with the children." Pestilence came and brought death to her own home. She opened her home as a hospital to the community and wrote to her husband: "I am distressed but not dismayed." Again she parted with her husband when he went to France as a commissioner, and when she could finally meet him in London the people of England judged all American women by Mrs. Adams and paid high tribute to her courageous devotion. She was the first woman in America to suggest equal suffrage legislation and many of the government policies carried out by her President-husband are to be found first in the

letters she wrote him during his absence in service. This is the type of American women today who has not needed to be persuaded into patriotic devotion. She has not questioned, she has simply trusted in her nation.

III. Third, the most conspicuous characteristic of a woman's faith is her recognition of duty. Within the last generation there has been a great deal of discussion about the duty of a woman in her particular sphere. The mistake in all these discussions is that of distinguishing between the duties of a man and a woman at all. In the church, in the community and in the kingdom of God the twain are to be one flesh. The duty of both is that of divinely instituted partnership.

But it is natural for a woman, and especially a mother, to feel consecrated to duty.

This age has no patience with the shallow and the frivolous woman. It does not ask that she should be masculine, but it asks her to maintain the high ideals of faithful motherhood. The woman of the war period was merely the old-fashioned mother, knitting, sewing, nursing and providing for her own household. The existence of the parasite woman merely shows how selfish all mankind had become.

We have learned in these days that a woman's case is a man's. That they rise or sink together. If she be small and slight of soul, how shall man, the child of woman, be able to grow? The task of a mother in this world is not easy. Her life must be a religion in itself, and a religion that is easy is not worth holding. It is said that the anvil wears out the hammer. It is so with the steadfast faith of a mother.

Yours is the faith of the Christian Church—Christ has made the home-tie a sacred relation—the apostolic church and the church of today has been your liberator, through it you have blessed the world and by its prayers taught to the sons of men, by its lessons of sacrifice and service you have saved the world and by the mother church the democracy will now be made safe for the world.

Let me sum up the faith of motherhood by describing it as the heart of religion. It is the faith of activity; as a Hindu said of one of our women missionaries, "She walks faster than any man in town, and as she walks she heals."

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Sacrifice: Memorial Day Sermon

REV. IRA S. PIMM, Berlin, New Jersey.

Text: "If any man would come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24.

For the past five or six years Memorial Day has been the occasion of greater solemnity than ever before. There have been added to the long list of heroic dead who have filled soldier graves, some thousands more of names. By the side of those who died for their personal freedom and those who died for the freedom of a race and those who died for the freedom of a nation, there now lie those who have died for the freedom of all. We honor those who fought and gave their lives that the whole world might forever be freed from the domination of tyranny and oppression in whatever form it may present itself, that right and not might be the principle of world brotherhood, that brains and not brawn might rule the nations of this world, that peace and prosperity, not war and bloodshed might bless our lands.

They speak to us today of Sacrifice. From lives of usefulness and promise they came at the call of their country to give their last full measure of devotion and make the supreme sacrifice. This they did cheerfully and willingly. Not counting the cost, but seeing only their country's need and danger, they rushed to her standards to form a bulwark of flesh and blood against the enemy's onslaughts, counting it a rare privilege that they might give the best that they had—their lives—for the glory of the home land and for the sake of humanity. Thus they teach us of real sacrifice.

The Saviour took a coin and said, "Whose image and superscription is this?" and they said, "Caesar's." He replied, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Peradventure for his country a man would dare to die, but for his faith and his religion and his God who would now venture to die? How little of sacrifice for the highest things in life there is amongst us! It is a noble thing to die for one's country and is highly commendable, but do we not owe a greater allegiance to our God?

I. The first principle of sacrifice is *self-denial*. "Let him deny himself."

In times of national crisis we learn what self-denial means. Those whom we honor and mourn on Memorial Day knew what this word meant. They left happy and comfortable homes, the pleasures of youth and the joys of family and friends. They gave up the frivolities of life. Many were on the verge of a successful career. Some were well established with the sun of success beaming on them. But they denied themselves and counted not a career dear unto them. But rather choosing to die if need be for their country. Those at home also learned the meaning of sacrifice through self-denial. They learned to give up their sons and their usual habits of life. Luxuries were denied, wheatless and meatless days and automobileless Sundays were cheerfully coun-

tenanced. It was not considered a real trial or hardship but simply one's duty to country.

But how about one's God? What have we denied ourselves for the cause of Christ? How much are we willing to give up to win the war for righteousness? What have you denied yourself of worldly pleasure? Are you willing to sacrifice that intended trip to do a noble service? Would you forego that evening of pleasure to attend the services of God's house? The spirit of religious patriotism runs low in the veins of too many Christian soldiers. What have you denied yourself of time for your Master? How many hours a week do you spend working for him? Would you risk losing a business deal to attend to the business of the King? Folks will waste many hours in idleness but will not give one in personal work. What have you denied yourself of material substance? The wealth of the country was poured into the U. S. treasury for the war. Have you given to the Kingdom of God until it hurt?

II. The second principle of sacrifice is *Suffering*. "Let him take up his cross." The cross is the symbol of pain and sorrow and heart break.

Our soldier dead knew what suffering was. The agony of gaping wounds, the torture of lying for hours in the open fields with tongues parched with thirst, the strangling suffocation of poisonous gas. Yet they counted it a high privilege and begged that they might be patched up and sent to the attack again.

But how much pain have you borne for the sake of Christ? Can you show scars of the battle waged against sin? To bear physical pain is an honor for one's country, but we would shrink when it comes to bearing it for our faith. Do you suffer any mental anguish over that son or daughter, that friend who is out of Christ? We think of the godless condition of our community but we are not overwhelmed to help better it. Are the marks of Jesus branded on your body? "If so be that we suffer with him," "for if we suffer, we shall also reign with him."

III. The third principle of sacrifice is *self-surrender*. "Follow me."

For the sake of our country we will give our wealth, our talents, our abilities, our experience, our possibilities, yes, more, life itself. When the flaming sword is raised above the nation it lures the best and most capable. They follow its red gleam through fire and hell and many perish with their eyes still fixed upon its gleam.

But how full is our surrender to the Christ? His cross is lifted above us. It beckons us to follow, not through isles of bloodshed and carnage and destruction, but into the green fields of peace and love and brotherhood. Will we make a full surrender to its appealing arms? Will we give a full surrender to it?

This is the meaning of sacrifice—to practice self-denial, to suffer for Christ's sake, to live a life of self-surrender. Our soldier dead have done

this for their country and we must not fail them, but sacrifice for our God that their sacrifice may

not be in vain. And the joy that comes through such a sacrifice is unbounding.

He Ascended Into Heaven (Ascension Day)

REV. JOSEPH FORT NEWTON, D.D., New York City.

Text: "Ye men of Galilee, why stand ye gazing into heaven?" Acts 1:10.

The Books of Acts describes the outward, expanding movement of the religion of Jesus from the empty tomb to the ends of the earth. Joining the evangelic tradition with the apostolic ministry, it follows "the extension of the Gospel-Book," in concentric circles, as far as Rome. If the Gospels were the musical score written by the Master, the Book of the Missionaries shows how that redeeming melody was played, not without difficulty and discord, by his followers. Its pages are not gathered around one person, as is the case in the four Gospels, but around a great idea—the power of the Spirit of Jesus in history. That is to say, its purpose is to portray how that Spirit worked itself out in deeds of healing, in personal moral recoveries, in finer forms of social order, in the development of new institutions, and in the grand missionary enterprise.

For that reason, the Book of Acts makes record of what has been called "three significant transfers" of interest, emphasis, and attachment, as the things which Jesus "began both to do and teach" were carried forward by his followers. First, the transfer of interest from the visible to the invisible Christ. Beyond a certain point a masterful personality does not educate; it dominates. It was expedient that the physical presence of Jesus be withdrawn, that his spiritual influence might be the more potent in his friends. Second, the transfer of experience from a local to a universal Christ. If Jesus had continued to haunt his disciples as he did during those wonderful forty days, appearing now in a closed room, now by the lake at dawn, they would have lingered in those places where the vision dwelt and the sweet voice was heard. Third, the transfer of loyalty from a loosely organized group of friends to a corporate body of believers, a beloved community which the apostle Paul called "the Body of Christ." Had it not been so, Christianity would have become little more than a lovely legend, not a power moving like a Gulf Stream in the history of the race.

Such is the meaning of the Ascension of Jesus; and if we would think of it aright we must rid our minds, as far as possible, of all ideas of time and space. By a necessity of our nature, it would seem—living an earthbound life in a world of three dimensions—we link whatever is strong, noble, and true with what is above, and whatever is weak, base and vile with what is below. No matter what science may tell us of how the world is made, the two dimensions of space will always describe the two orders of being. Indeed, it could hardly be otherwise; and until the end of things man will look to the heights for the sovereign virtues and to the depths for the malefic vices. Nor does it matter what words we use so long as

we keep in mind that such ways of thinking are only symbols which conceal as much as they reveal of the truth which they try to tell. Make trial of it yourself, and you will find it impossible to state in a better way the supremacy of Jesus, set forth in words so spacious in their poetical beauty. None the less, such words are only colored vapors of lovely and fitful shape, trying to make real a truth with which time and space have nothing to do.

The peaks of God are not physical altitudes; they are moral heights. When St. Paul tells us that Christ ascended far above all heavens, he is not thinking in terms of distance, but of his transcendent supremacy of character. It does not mean that he is remote, but that he is regnant, by virtue of his ineffable goodness, and that his throne is in a realm where a thousand years are as a day. In this, as in other truth, the letter kills; the spirit alone gives life. Over the realm in which Jesus reigns in the hearts of men time and space have no control, and no physical barrier can separate us from him and those who share his estate. This implies the startling nearness of God and the presence of eternity in time. It unveils a higher, finer order of being which is interwoven with the rough ways of the world in which we live and toil, as the ether of space interpenetrates all things, a world of light and power and beauty underlying and over-arching the tragic, aspiring life of humanity. There is no up or down, no far and near, in the spiritual world, no darkness and no distance. If we have the mind of Christ we are with him forthwith, and drifting seas or piled up ages do not divide us from him.

Thus, by the ascension of Christ is meant the lifting up of his truth, his spirit, his character, and, most of all, his personality, into a world of permanence, where he can be seen by faith and known by experience. It meant the exaltation of a local and visible Figure into a universal and invisible Presence, capable of being realized anywhere, everywhere; by Nozoonda in India or by Phillips Brooks in Boston. It meant that he left the stony paths of Judea to become the Captain of a higher humanity, leading our race out of shadow into the light. So interpreted, the ascending Christ is not simply a fact in history, but a living and abiding reality. In short, the reality of Christ, like the meaning of it, has a center, but no circumference, no limit. Never once did Francis or Wesley pause to debate the immeasurable supremacy of Christ. They knew whom they followed, and their lives were a perpetual disclosure of truth in his fellowship.

Hear now a word from Matthew Arnold: "Socrates inspired boundless friendship and esteem, but a penetrating enthusiasm of love does not belong to Socrates. With Jesus it is different." Yes, with Jesus it is always different, and the

longer we ponder the fact the more sundering the difference is seen to be. It is world-wide and heaven-high. No other of the great masters and interpreters of humanity has ever had anything resembling the permanent influence, the persistent power over mankind, that belongs to Jesus. It has worked wonders, often by itself alone. In times when faith ran low and a mist lay on the mind of the age, the power of the living Christ has wrought a resurrection of righteousness. The marvel of that time-defeating Presence, the power that can bridge the ages and live new-born and radiant in new and changed times, is past all understanding. No other life has ever become a theology; no other personality has been a revelation, in the same degree, of what God is, what the ideal life of man is, and what the meaning of the world is.

There is no need to belittle any of the mighty masters of humanity in order to exalt Jesus. Socrates was a great and noble man, heroic withal and wise, and no one can read the story of his death and not be touched by its dignity and pathos. But men build Pyramids on the flat sands of Egypt where alone their greatness is impressive. Amid the Alps a Pyramid would be a tiny thing, so utterly would the mountains of God dwarf the masonry of man. Just so Jesus towers above the loftiest of the sons of men, as the Alps out-top the Sphinx, and he lives in the heart of humanity as no one else may ever hope to do. The great and good men of every age have ministered, by their inspiration and example, to the salvation of man from evil and error. But Jesus stands high above them all, equally for the overflowing fullness of his spiritual being and the depth, sweetness, and sanity of his truth.

Take the life of Prince Buddha, who has been called the Light of Asia. He was exalted. He was gracious. He was pure. Pity was the spirit of his life. None the less, he was the victim of a profound and awful error, which even his all-embracing pity does not disguise. He held that life is desire, that desire is egoism, that egoism is misery, and that the highest hope of man is the hope of extinction. The moral discipline which became the path to peace and nothingness was noble, but it ended in a benumbing quietism—a paralysis of pessimism. With Jesus it was different as sunburst joy from grey despair. Jesus saw that life is desire, that desire is ordained of God to become love; and that love is the power of life here and prophetic of life hereafter. Measure, if you can, the measureless distance between these two ideals! One trudges along a weary way in a universe which makes death the ultimate beatitude; the other unveils the glow and color of life, its radiance and reason for being, and lights up the world like a dawn. Yes, with Jesus it is always different—always it is a deeper insight, a higher hope, and a more challenging demand.

Somehow, by virtue of a fine instinct by which we know that character is the most significant wisdom and goodness the only real cleverness, men feel that there was that in Jesus above and apart from what we mean by the term intellect.

Yet, since the world pays tribute to intellect, it ought to realize the supremacy, the amazing reach and range and grandeur of the mind of Jesus. Set alongside Plato, Shakespeare or Kant, we are aware of another order of mind in Jesus—like the difference between "Hamlet" and the parables by the sea. As Pascal said: "Jesus does not come in the glory of the scientific or intellectual order any more than he comes in the order of kingly or military glory; he comes in his own order of holiness." Yet when we recall the holiest minds we know—like St. Francis—they seem but a dim reflection of Jesus, following a splendor ever on before. What the Apostle Paul called "the Mind of Christ" is the testing-place of the highest truth, as it is the trysting-place of souls who seek to know the way and will and love of God.

Why is it that the life of Jesus stirs us so strangely, and that his words—so wonderful in their beauty and surprise—unlock doors in us accessible to no other speech, almost as if he were speaking them to us for the first time on the hillside in Galilee? The answer is not far to seek. Because there is something in God akin to us, and something in us akin to God, religion is the one master reality in the life of man. Of that reality Jesus is the supreme revelation, and it is therefore that he haunts us, even while he dwells in us, because what is highest in us is one with himself.

And that is why, when we live our lives for the ends which he taught us to seek and serve, we seem to be living the Gospel story over again, every crisis familiar, every temptation understood, every scene vivid. So, in this far off age, we seem to be living with him in that radiant past, just because he is living with us in this tangled present. And that is why, when we talk about Jesus one to another, our hearts burn within us by the way, and we seem to be talking with him. The world is different, life is dearer, deeper, and more wonderful, as the mystery gathers and grows. It was so in the beginning. Men came to know the uniqueness and supremacy of Jesus, not as a proposition of theology, but because of the effect which he produced upon them. As they lived with him they found that power came into their lives; evil habits that had been irresistible, disappeared; the sense of aloofness from God vanished; death seemed less terrible and final. When he went away and they looked back at the days spent in his company, his figure seemed every day vaster and more august. His words were the same, but their meaning grew until they shone like stars. His acts remained the same, but they were charged with a new potency and prophecy. His death was the same dark, inscrutable mystery of love crucified by hate; but it detached itself from its place in time and became something eternal—revealing an altar-throne and a Lamb slain from the foundation of the world—an eternal sorrow, a red law of sacrifice, for the moment made visible. From that day to this those who have walked in his way, obedient to his truth, have been aware of the fellowship of One whom they knew to be the Eternal Christ.

Of such an experience, too deep for words to

trace, the story of the Ascension is an apocalypse and interpretation. Time and distance vanish, and we are beside those disciples as they stand gazing into heaven as Jesus is taken up and his figure fades. Into mystery and cloud in which his going gives the truest light, he ascends. Yet, somehow, we too know that he goes away from us only to come nearer to us, nearer than the leaves of spring and "closer than the breath we breathe." He has not left us, but lives to lead us, lifting art out of the mire, making literature luminous with spiritual meanings it never knew before, and slowly exalting the life of man from the animal to the angel shape. About him cluster the altruisms of history, the highest hopes and loftiest faiths of humanity. He is the eternal contemporary of mankind, the noblest incentive to pure thinking, right living, and heroic service that we know.

"An age of luxury may reject his discipline, but time makes it clear that they were wrong. An age of materialism may reject his idealism, but their children will come seeking it again. An age of puritanism may condemn his gaiety and gentleness, but the pendulum will swing back again. An age of scientific knowledge may spurn his simplicity, but men come back with outstretched

arms and empty hearts to ask the real question that learning leaves unanswered for the soul. Culture can not take the place of Christ; it belongs to the study, and not to the street. In a world of wild uncertainties, new discoveries, and new theories the Character of Christ still stands and judges humanity, not a Figure swimming obscurely in the midst of tradition, but the one triumphant hope that the earth will be drawn back from the red horror of war into the orbit of peace."

Wherefore stand we gazing into heaven! Of a truth he ascended far above all skies, but only that he might fill all things with his light and power and beauty. Our task is here, and the hour has struck when we must translate our vision into heroic character, into social justice, national righteousness and world comity, setting our faces steadfastly toward the day when every man shall hear the Gospel in the tongue in which he was born. Like the men of old, we need to betake ourselves to the Upper Room, that so we may realize the unity of the Church and be endowed with power to show forth, in this time of tumult and confusion, the power of the Spirit of Jesus in history.

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IMPORTANT RECENT BOOKS



REV. I. J. SWANSON, D.D.

Readers of this Department, will, no doubt, be interested in the following list of books, suggested in response to inquiries regarding good books on various aspects of the Sermon on the Mount: Religion of a Layman, by C. R. Brown, \$1.25; Religion of the Beatitudes, Devine, \$2.25; Studies in the Teaching of the Sermon on the Mount, Robinson, \$1.75; Treatise on the Lord's Prayer, Bearden, \$1.60. Send all your inquiries about books to Editor Book Review Department, The Expositor, Caxton Building, Cleveland, Ohio.

The Bible Story and Content, by Calvin W. Laufer, 304 pp., Illus. The Abingdon Press, \$1.25. One of The Abingdon Religious Education Tests, a series unexcelled for use in Sunday Schools and Week-day Schools of Religious Education. Part one of this volume tells of the origin of the Bible, the formation of the Canon of the Old and New Testament. Part two gives a brief but clear outline of the contents of the Bible; and part three tells about the Bible in various tongues, giving special attention to the history of the Bible in the English language. The illustrations of various important MSS., and of pages from noted Bibles, add interest to the work. The closing chapter on "Making the Bible Our Own," is a fine plea for making the Bible vital in everyday living.

The Making of the English New Testament, by Edgar J. Goodspeed, Professor of Biblical and Patristic Greek, University of Chicago, 129 pp. University of Chicago Press, \$1.50. As this year marks the four hundredth anniversary of Tyndale's translation of the New Testament printed in English for the first time, Prof. Goodspeed's story of Tyndale's, as well as of subsequent, translations of the New Testament has a timely interest. He tells the fascinating story of these successive translations, made necessary by discoveries of better Greek texts, from time to time, especially the Greek papyri in recent days, which have modified our entire conception of New Testament Greek. The modern private translations, of which Goodspeed's is a notable example, simply try to accomplish what Tyndale aimed at when he said that he "perceived by experience how it was impossible to stablysh the laye people in any truth excepte the Scripture were playnly layde before their eyes in their mother tonge."

The Beauty of the New Testament, by Burris A. Jenkins, D.D. Doran, \$1.60. This volume might be called a course in the literary appreciation of the New Testament, for it makes clear the charm, the beauty, the fine artistry of that book; but it is much more than that. It puts the reader into touch with the very heart of New Testament teaching, and impresses him with its spiritual values. The account of New Testament poetry, short stories, beautiful miracles, epigrams, human contacts, and the final tragedy of Jesus, oratory in the Early Church, the great preaching of Paul, the grandeur of Paul's style; and the letters of James and Peter, and the glories of the Revelation, is given by Dr. Jenkins in a way that discloses not only

their beauty as literature, but their supreme value for the life of the spirit.

Literary Genius of the Old Testament, by P. C. Sands, late Fellow of St. John's College, Cambridge, England. 123 pp. Oxford University Press, American Branch. The material in this book has been tested out by the author in teaching literary appreciation of the Old Testament to pupils in a College Preparatory School in England. It might well be used as a textbook on the subject for college freshman classes. It is most attractively written, the work of a scholar, simple and clear in style. It analyzes the prose of the Old Testament, showing the dramatic power of its stories, the strength and elevation of its language, especially in its treatment of the supernatural. It discusses the poetry of the Old Testament, showing its use of similes and other figures, imagery, diction and parallelisms. Exercises are appended to each lesson, designed to test the pupil's mastery of the subject. This course teaches appreciation both of the literary and spiritual values of the Old Testament.

The Monuments and the Old Testament, by Ira M. Price, Ph.D. 481 pp., Illus. The Judson Press, \$2.50. This work, originally issued twenty-five years ago, has passed through seventeen editions, and now appears in a new rewritten edition. The author has included accounts of the recent discoveries in the Near East, which throw fresh light on the Old Testament. The work is authoritative and standard, containing, in popular form, arranged for quick reference, all that the general student requires to know in this field. Tablets, temples and tombs tell through these fascinating pages, the contacts of Egypt, Babylonia, Assyria, Persia, Palestine, Phenicia and the land of the Hittites, with the Old Testament story. Tables showing the ancient dates employed, complete indexes to texts quoted and noted, a general index and register, and an alphabetic list of illustrations and sketches and names in ancient scripts, make the contents of the volume readily accessible.

The Prophets and Their Times, by J. M. Powis Smith, Prof. of Old Testament Language and Literature, University of Chicago. 277 pp. University of Chicago Press, \$2.25. The average Old Testament student has more difficulty in understanding the prophets and their messages than any other of the Old Testament books. This is due largely to lack of knowledge of the historical background of the prophetic writings. Prof. Smith succeeds in making the prophets intelligible because he puts them in their proper historical setting, and gives a graphic picture of that setting. He has made full use of cuneiform and hieroglyphic records, discovered and deciphered within recent times. Syrians, Assyrians, Persians, and the Maccabees live before us, together with the great Hebrew prophets, in these pages. We need to know the prophets better; their messages have a timeless, as well as a time, importance; as Dr. Smith so well says, they were "the heralds of a golden age."

Matthew Twenty-Four and the Revelation, by Henry W. Frost, D.D. 321 pp. Oxford University Press, American Branch. A painstaking, thorough and devout study of the prophecies in Matt. 24 and The Revelation. In the author's opinion the latter is but an expansion of the former. He finds in both an outline of the course history will take until the Second Coming of Christ, which alone will usher in the "new heavens and the new earth." In the meantime, Christians "who wait for His Coming" must also "occupy until He come."

Bible Cross-Word Puzzle Book, by Paul J. Hoh, 52 Puzzles, with Book of Solutions. Doran, \$1.50. Cross Word Puzzlers will welcome this book, and incidentally may learn something new about the Bible, as they work out the puzzles.

The Inner Life, Essays in Liberal Evangelicalism, by Members of the Church of England. 300 pp. Doran, \$2.00 Fifteen essays by as many of the leaders in this significant Evangelical School of Thought within the Church of England. Twelve of the essays treat of the inner life, some of the topics being "The Divine Quest," "The Indwelling Christ," "Christ Our Example," "Witness and Service," "The Devotional Use of the Bible" and "The Holy Communion." Three of the essays deal with the metaphysical and psychological aspects of inner experience, namely, "God and Man," "The Rise and Growth of Man's Spiritual Consciousness" and "Prayer." A volume of intellectual keenness and strength and, at the same time, of rare spiritual insight. It interprets Christian experience in terms of modern thought.

Fields of Glory, by Russell H. Conwell, D.D. 158 pp. Revell, \$1.25. A preacher who speaks to an audience of about three thousand every Sunday, as Dr. Conwell does, and who has won 7,500 persons to Christ, as he has done, besides building the great Temple University and hospitals, is well worth the study of every minister in the land. What is the secret of his preaching? The ten sermons in this book show that it is Scriptural, simple, close to the life of the common people, illustrated out of his own experience, eloquent, moving—plus a winning personality which all may acquire, and a unique personality, which only God can give.

Christ Triumphant, by A. Maude Royden. 150 pp. Putnam's, \$1.25. The note Miss Royden strikes here is, that the religion of Jesus is winning its triumphs here and now: a religion which triumphs only beyond the tomb is measurably a religion of despair. This theme she develops as related to peace, the State and industry—here she speaks an enthusiastic word for Henry Ford. Victory, however, can only be won through suffering. The Cross explains the triumph of Christ; we must take up our Cross and follow him. Miss Royden is England's most brilliant woman preacher. She has a heartening message.

Twelve Lectures to Young Men, by Henry Ward Beecher. 303 pp. Doran. These were first published in 1845. After the lapse of eighty years, they are fresh, practical, virile, convincing. Young men will enjoy, and profit by, reading them. Pastors, Y.M.C.A. secretaries, teachers or young men's Bible classes, and all others who have to do with the moral training of young men will do a lot of good by circulating this book. The subjects of the twelve lectures are, Industry and Idleness, Twelve Causes of Dishonesty, Six Warnings, Portrait Gallery, Gamblers and Gambling, The Strange Woman, Popular Amusements, Practical Hints, Profane Swearing, Vulgarity, Happiness, and Temperance.

The Garden by the River, by Thomas Tiplady. 65 pp. Revell, 60 cents. Full of tender memories of the "old folks at home," the garden back of the little

cottage where Chaplain Tiplady was born—the garden which ran down to the bank of the river, the river itself with the haunting music of its flowing water, the wild flowers of the near-by fields, the local preachers whose messages stirred the hearts of the villagers, and, most touching of all, the story of his father's "crossing the dark river."

The Door That Has No Key, by Bernard C. Clausen, D.D. 111 pp. The Judson Press. Thirteen sermons by one of the most popular young preachers of our day. They are characteristic of the man—broad in their sympathy, fair-minded, emphasizing essentials, magnifying Jesus Christ as the unifier of humanity. These sermons deal with prejudices against the Jew, the Catholic, the Negro and the alien; and the Fundamentalist-Modernist controversies. Dr. Clausen seeks to determine, as a jury would, where the weight of evidence lies; and emphasizes the need of the Christian spirit which alone qualifies one to pass proper judgment.

Lenten Sermons, by Dr. Oskar Pank, Pastor of St. Thomas' Church, Leipzig. Translated by John W. Richards. 155 pp. The United Lutheran Publication House. Thirteen Lenten sermons taken from a volume of this great preacher's discourses, published in 1910. They are remarkable for their exposition of the very heart of Scripture and for their power to build up their hearers and readers in the true faith of Christ.

The Man of Sorrows, A Book of Lenten Devotions on the Passion of our Lord, by Albert T. W. Steinhäuser. 318 pp. Macmillan. The plan of this work is unique; and the use of the material presented ought to produce rich spiritual results in Christian character and service. The plan includes the following material for each day in Lent: A short introit or opening verses; the Scripture passage, with exposition; meditation; prayers, collects and litanies from many sources, some of them printed for the first time in English; a sacred poem or hymn; and a closing benediction. We have seen nothing as good as this for giving the right kind of devotional help during Lent.

The Vigil at the Cross, by Rev. Frank J. Goodwin. 75 pp. Macmillan, \$1.00. Meditations and prayers taken from a wide range of the best devotional literature relating to the Seven Words from the Cross. An Order of Worship for a Three-Hour Good Friday Service, practicable for use in non-liturgical churches, is appended.

Present Tendencies in Religious Thought, by Albert C. Knudson. 323 pp. Abingdon Press, \$2.00. The Mendenhall Lectures of DePauw University, 1924. The author is Professor of Systematic Theology in Boston University. He gives us here a masterly survey and interpretation of modern religious thought, especially as it is affected by the scientific and democratic spirit of our day. He outlines the approach of modern thinkers to such questions as the truth of religion; the problem of authority—Biblical and otherwise; reason and experience as bases of religious belief; and the theological implications of the social Gospel. Any minister who will give serious study to this book will find his thinking clarified and his faith strengthened. Dr. Knudson maintains that "the principle which makes experience the norm of theology is both valid and fruitful. It tends to keep theology and life close together. It puts a check on barren speculation."

Must We Part With God? by Ernest F. Champness. 100 pp. Macmillan, \$1.00. A thoughtful little book by one who has fought his way up from agnosticism to a personal faith in God. His searching chapters on The Mental Whirlpool, Some Aspects of Human Personality, Agnosticism—An Unstable Equilibrium, The Creative Spirit, The Enfolding Spirit, and The Social Significance of Theism, will make an especial

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The Sunday School and the Healing of the Nations. The Official Book of the 1924 World's Sunday School Convention, held at Glasgow, Scotland. Edited by John T. Faris, D.D., 370 pp. World's S. S. Association, New York. Interesting statistics, reports from many lands, and outstanding World-convention addresses. Reading such a volume makes one realize, more fully than ever, what a great institution the Sunday School is.

Liberal Christianity and Religious Education, by Adelaide T. Case, Ph.D., Teacher's College, Columbia University. 194 pp. Macmillan. The distinguishing marks of liberal Christianity, we are told in the Preface, "are a determination to think the problem of life anew under the presuppositions of modern science, appreciation of the new social issues, and a conviction that life-principles inherent in the religion of Jesus are of permanent and commanding value." In this spirit, methods and curricula of Protestant systems of religious education are critically examined, their weaknesses pointed out, and constructive suggestions made for their improvement.

Turn But a Stone, Sermons to Children, by Archibald Alexander, B.D. 155 pp. Doran. Fifty children's sermons, dealing with topics within the range of children's interest, sympathetic with their point of view, fresh and intensely interesting in matter, and with the moral not tacked on but interwoven with the story. Ministers will find not only usable material here, but will be stimulated to search for similar material themselves.

Visitation Evangelism, Its Methods and Results, by A. Earl Kernahan, D.D. 157 pp. Revell. This book shows how the method of the Every Member Financial Canvass has been applied successfully to evangelism. It is the most rewarding form of evangelism for communities where, for one reason or another, mass evangelism is in disfavor; and, of course, it may be used effectively side by side with mass evangelistic work. Dr. Kernahan describes the new method, how to organize, the discoveries of visitation evangelism, God's greatest human resource—personality, in its power to influence other personalities; and in his closing chapter treats of the evangelism of the changeless Christ.

The Psychology of Religion, by W. B. Selbie, D.D., 310 pp. Oxford University Press, American Branch. The task to which the learned Principal of Mansfield College here sets himself is "to investigate the workings of the human mind under the influence of religious ideas and impulses, and to describe and co-ordinate religious phenomena and practices in all their vast variety." His discussion covers a wide range: the religious consciousness; the unconscious in religious experience; cult and worship; belief in God; religion and the individual; religion and society; religion and the psychology of children and adolescents; the psychology of conversation; prayer; sin and repentance; mysticism; the hope of immortality; and religion and the new—the Freudian—psychology. Freudian

psychology he regards as an inadequate explanation of the working of the mind in the field of religion. For a comprehensive and accurate survey of contemporary thought on the psychology of religion, this is the book to read.

Psychology of Religious Experience, Studies in the Psychological of Religious Faith, by Francis L. Strickland, Professor of the History and Psychology of Religion in Boston University School of Theology. 320 pp. Abingdon Press. Dr. Strickland covers practically all of the topics treated by Dr. Selbie in his book just noticed; but Dr. Strickland confines his discussion to Christian experience. "While it is true that religious experience is much the same wherever found, still there are distinctly Christian forms or aspects of the common religious consciousness." In religious experience the ultimate reality on the human side is the individual—the person who takes attitudes to the Divine Person believed in as objectively real, and expresses these attitudes in the manifold ways which it is the business of the Psychology of Religion to analyze." This fascinating task, Dr. Strickland accomplishes, in a thoroughly competent and satisfying way.

The Story of Social Christianity, by Francis Herbert Stead, M.A. Vol. 1, 268 pp; Vol. 2, 262 pp. Doran. The author is well known as one of the noted social workers of this generation. For twenty-seven years he was Warden of Browning Hall, London. His is no narrow interpretation of social Christianity as simply philanthropy, but a comprehensive and inspiring survey of the redemptive and creative social influence of Christ down the centuries, through His Church. This emphasis upon the social aspects of church history is most heartening; when we consider what has been already accomplished we feel sure of ultimate complete victory. Mr. Stead tells the story of social Christianity through the Apostolic Age, the capture of the Roman Empire, to the close of the Western Empire, the triumph of Feudalism and the Papacy, the Crusades, the sway of the Friars, the rise of Nationality, the Reformation and the Counter-Reformation, the Seventeenth Century, the rise of Moravianism and Methodism, and social movements from 1776-1923.

In Pulpit and Parish, Yale Lectures on Preaching, 1883-1884, with eight additional lectures, by Nathaniel J. Burton, D.D. 376 pp. Macmillan, \$1.75. These lectures on preaching have a range, suggestiveness, and originality, unsurpassed by any in the great series to which they belong. Delivered forty years ago, they are of perennial interest and value.

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Costuming a Play by Elizabeth B. Grimball and Rhea Wells, The Century Co., N. Y. \$3.00. This illustrated hand book is just what many people are anxiously looking for. Churches are using religious drama more and more and those in charge have always been more or less worried about costuming.

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4. He endeavors to induce each convert to make a definite pledge to the current expenses and benevolences of the church.

The Pastor

1. The Pastor seeks to make the regular services of the church after the meeting as interesting as they were during the meeting itself.
2. The church provides wholesome life for the convert.
3. The pastor visits the new members that he may know something of their home life, their problems and difficulties.
4. He remembers those who are constantly moving from place to place. Thousands of church members move to some other community and are not identified with any church there. The Pastor instructs the members that when they leave the home church they should enter another church as soon as possible.
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I believe in prayer because Jesus Christ believed in prayer. He had more to say about prayer than anyone whose records are recorded in the Bible. He left one prayer so beautiful, so comprehensive, so satisfying, that it has been taken up over all the world. It has been uttered this day in more than three hundred languages of earth.—Charles R. Brown.

If you do not wish his kingdom to come, don't pray for it; but if you do wish it you must do more than pray for it: you must work for it.—Ruskin.

* * *

I. SECRET PRAYER

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret will reward thee openly." Matt. 6:6.

Life cannot be lived at its best in absolute solitude. Neither can it be at its best if we are always in the company of others. Continual solitude makes us morose. Continual companionship makes us shallow. We need both society and solitude if we would be evenly developed. The requirements of religion take into consideration all the needs of our natures. In one command we are told to "forsake not the assembling of ourselves together." In another equally important command we are told to "enter into our closets and shut the door, and pray to our Father which seeth in secret."

Private prayer, the secret communing of the soul with God, is a duty too much neglected, and, in these hurrying times, a privilege much undervalued by Christians.

We cannot but feel the importance of this duty when we consider upon how many motives the call to private, personal prayer is found to rest.

I. We have, for example, Christ's command. "Enter into thy closet," etc. That is enough. If we could see no other reason for the exercise it ought to be enough that Christ told us to engage in it.

II. We have, moreover, Christ's example. This gives much added enforcement to the duty. Christ not only told us to pray in secret, but he prayed in this way himself. How often we read of his going out into the mountain, or the garden, or somewhere alone to pray. If Christ needed this intercourse and communion with his Father to fit him for and support him in his work how much more do we!

III. The duty grows also out of the personal relation existing between ourselves and God. God thinks of us not *en masse*. He does not think of us as churches or congregations or communities; but as individuals. Our relation to him is an individual relation. Each must believe for himself, repent for himself, pray for himself. Our sins are personal sins and are to be confessed as such to God. Our blessings are personal blessings and call for personal expressions of gratitude to God. All this implies personal, private, secret prayer and communings with God.

IV. Moreover, secret prayer meets a deep necessity of our natures. God knows what is best for us. He who formed us knows our needs. You buy a fountain pen, a typewriter or a radio. The first thing you look for is a "book of directions." You believe that the man who made the machine understands it best. Certainly, then, our Creator knows our needs; and he it was who commanded secret prayer. There is no telling how vital is the relation secret prayer bears to our spiritual welfare.

Then, too, all past Christian experience shows how necessary and valuable it is. Men of prayer have been men of character. Men of prayer have been men who enjoyed high spiritual attainments. We each one have had enough experience with private prayer to be convinced of its great value, and to know how sadly it would affect our lives if we were to try to get along without it.

V. A few suggestions as to the manner in which we should attend to this duty.

1. Have a place. "Enter into thy closet." It is a good thing to have a place where we can resort for prayer.

2. Have a private place. "Thy closet." It is important for you to have a place of your own where you are secure and free from any possible intrusion. This privacy of prayer is suggested by the words "shut the door." This is to shut you in and shut God in, and to shut out all others. Let the swing of your closet door shut out all hurry and business cares and everything that can interfere with your undisturbed fellowship with God.

3. Have a time. It is wise to have a set time. Habit is a thing of great importance. It makes the duty easier and pleasanter. Besides, it is the only safe way; because if we do not form such habits we are almost sure to give up the practice of the duty through neglect.

4. Have a posture. We think it wise, even in secret, to kneel in prayer. Reverence of attitude is conducive to reverence of thought.

5. Have words. We would advise the use of spoken words, even in private prayer. It will arouse and quicken thought. It will reveal to each soul his self. There is a great deal of private prayer which is nothing more than reverie. Christians even sleep and dream they pray. It is better to keep alert by using spoken words.

6. Have wants. Bring real petitions. Ask for things to meet your needs. Do not be hypocritical. Do not tell God falsehoods. Do not say things you do not feel. Ask no blessings or gifts you do not really want. Express gratitude for no blessings for which you do not feel thankful. Let all your words of adoration and confidence and love and petition be absolutely sincere and true. Your converse with God should be as free as friend with friend. Let the duty never be hurried over or only done as a task. On the other hand, it need not, of necessity, be long. Claim the promises of God; ask in the name of Christ; be faithful, sincere, devout, and God will make his favor manifest in an untold number of ways. He will reward you openly.

Are you neglecting this duty? Duty it is, yet it is a great privilege. Resolve to value it more. Do not forget that it brings blessings. "My Father which seeth in secret shall reward thee openly." "More things are wrought by prayer than this world dreams of."

* * *

II. BORROWED RELIGION

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." Matt. 25:8.

It was want of oil that prevented the five foolish virgins of Christ's parable from being able to attend the marriage feast. At the last minute they sought to borrow, but could not. The religiously unready cannot be supplied by others. No one can borrow religion.

I. How closely the unprepared resembled the prepared for a time. They were alike invited, alike had lamps, alike came as far as the door. The difference

between those who are Christians and those who are not is not always easily distinguished. Outward appearance and actions do not always decide. The question lies within the heart. The gates of heaven may prove a sad test to many.

II. Note too, that the bridegroom came at the most difficult time for them to make up for their lack of preparation. It was at "midnight." At that hour there was no opportunity for buying oil. The hour when death comes is a poor time to prepare for death. It is, indeed, the most unfavorable time. There are medical attendants, the hurried business to be attended to, the weakness, the weeping, the farewells, with little opportunity to attend to eternal things. No hour is so utterly unfavorable in all a man's life as the closing hour.

III. But the parable was a message to the living, and conveys an especial and definite warning against the folly of trying to borrow religion. The foolish virgins, unprepared, tried to borrow. "Give us of your oil." Trying to borrow religion is a common resort of many.

1. There are people who try to borrow religion from their friends. A young man says he is safe because his mother is a Christian, a husband because his wife is. But religion is not a matter of trade or exchange. Men do sometimes hold property and conduct business "in the wife's name," but they cannot have religion in that way. Religion is like a railway pass, not transferable.

2. Some people borrow religion from a past experience. They had some religious concern or emotion years back, and found on that their hope. But no "old experience" can take the place of a present, vital relation to Christ. A man cannot live today on the heart-beats of last month.

3. Some borrow religion from ritualism. They think they are safe because they have been baptized, or go to church, or go through certain religious forms; but they may, in fact, have no more real life than Barnum's moving wax-work figures. There is such a thing as wax-work Christians, "having the form of godliness, but denying the power thereof." Moffatt translates: though they keep up a form of religion, they will have nothing to do with it as a force.

4. Some borrow religion from a false view of God's mercy. God is wondrously merciful; but he is holy and just, too. Mercy is boundless and free at the foot of the cross; but men who borrow religion do not seek it at the cross of Christ.

Be warned against the mistake of trying to borrow religion from others. It must be a vital possession of our own.

* * *

III. FINDING OURSELVES

"And when he came to himself," Luke 15:17.

The prodigal had not only run away from his father and his family and his home; but he had run away from himself. He "came to himself," found himself, made a real self-discovery of himself.

I. The common need of self-discovery.

The prodigal son was not the only man who has needed to discover himself. "The heart is deceitful above all things and desperately wicked," and one of its deceits is to hide its own deceit, and thus prevent a man from discovering his own wickedness. "Is thy servant a dog that he should do this thing?" asked Hazeel, in his need of self-discovery. "Although all men should be offended, yet will I never be offended," was the proud, sincere, mistaken boast of even a Christian apostle.

II. The means of self-discovery.

1. First, the being let run our course in sin. The prodigal went on his own way and came to self-knowledge. It was when he touched bottom that he made the real self-discovery and knew who and what he was.

Out in the far country of experience, when sin has come to its fruition, sinners find out that they are sinners.

Peter found himself out in this way. He had been well warned by Christ himself of the weakness that was in him; but he would not believe it until he went on to find through base denial, falsehood and blasphemy, the tremendous possibilities of evil that dwelt within him. In some similar way thousands of people have been led to know themselves.

2. Another means of self-discovery is by contrast. Job justified himself until he saw the glory of God, and then he exclaimed, "I abhor myself and repent in dust and ashes." Isaiah, confronted with a vision of God, exclaimed: "Woe is me! for I am undone, because I am a man of unclean lips." Peter, when the glory of Christ flashed upon him in the miracle of the great draught of fishes, cried out: "Depart from me, for I am a sinful man, O Lord." Each case was one of self-discovery by contrast, and so men still come to know themselves.

3. Still another means of self-discovery is through the workings of God's Holy Spirit. The Spirit opens our eyes, causing us to see ourselves in a true light. When you see yourself moved by unholy motives, agitated by sinful passions, seeking selfish ends, not honoring God, or living to God, or desiring to know God, then you may be sure that the Holy Spirit is working within you bringing you to a wholesome and hopeful state of self-knowledge.

III. The desirable results of self-discovery.

They should be the same as in the case of the prodigal, conviction, contrition, and conversion. Back to the father's heart and the father's house and the father's help. Whether we are Christians or among the unsaved, this is what self-discovery should always mean, the causing us to flee to God for his grace, mercy and help.

* * *

IV. CHRISTIANS AS LABORERS TOGETHER WITH GOD

"For we are laborers together with God." 1 Cor. 3:9.

There are some spheres in which God works absolutely alone, as in his works of creation and providence. In these he takes counsel with no human being nor asks the help of any one. But he uses us in Gospel spreading. He has sent no angels or other spiritual beings to do this work, but uses human instruments only. Men are his messengers.

I. What is it to be a worker together with God?

1. It is to work for the same great end—the salvation of souls. The famous picture, "Saved and Saving," should suggest our ideal. Keeping a firm hold upon the cross ourselves with one hand, we should with the other be lifting some one else out of the dark waves that beat upon the dangerous coast of eternity.

2. It is to work under God's direction. We are to take his Word and Spirit as our guides, and work in the way he commands.

3. It is to work in alliance with the Holy Spirit. We have the privilege of a sense of conscious alliance with him. This should give courage. "If God be for us, who can be against us?"

II. Who are such workers?

1. All eminent Christians, such as Luther, Calvin, Knox, Wesley, Spurgeon, Moody.

2. Not only these, but the far greater number of more hidden but earnest Christian workers. The faithful Church officers, Sunday School teachers, and all thoroughly enlisted Christians. It is the many faithful though less conspicuous people that do the most work.

III. How is the work to be done?

Not by wholesale, not by organized bodies and committees, but largely by individual Christian effort.

1. Realize the value of souls.
2. Consecrate yourself to the work of winning them.
3. Do not try to force or drive them, but lovingly woo them to the Saviour. "He that winneth souls is wise;" and it is to be done in a winning way. This is the best way.
4. Do this by personal interest and effort. Hand-picked fruit is the best, and hand-picking is the best way to get the fruit. Win souls one by one. When you speak to me I know that you mean me. Loving personal interest and friendly persuasion are the best means of saving souls. Do this personal work.

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(c) This is the way to avoid the awful regret that must follow neglect of doing this work. What a regret to see souls lost for lack of our help! Every motive impels us toward doing faithfully the work God gives us to do. Especially in view of the fact that putting our weakness alongside his strength there can be no such thing as fail.

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Religious Review of Reviews

PERSONAL

The archbishop of Canterbury, Dr. Randall Davidson, has attained the fiftieth anniversary of his ordination to the priesthood, and has been celebrating that event. For 22 years Dr. Davidson has been primate, and by common consent he is held to be one of the best occupants of that position in recent times. The archbishop is 77 years of age.—*Christian Century*.

* * *

At the opening of the Institute of Jewish Studies in Jerusalem, Sir Herbert Samuel, the British high commissioner for Palestine, said: "The temples and palaces of Greece and Rome are in ruins, but many of the works of their philosophy and poetry are as fresh today as when they were created. Of all the vigorous teeming life of which Palestine was the home 3,000 years ago, what now remains on the material side but a few doubtful stones? But there still endure and flourish the law and the prophets, the ideas which form today a fundamental part in the religions of almost all mankind, and there still remains the unquenchable spirit of the Jewish people."

* * *

A handsomely carved litany desk has been manufactured by a Chicago company, the carving on which was done by Mr. Alois Lang, a nephew of Anton Lang of the "Passion Play."

* * *

Dr. J. Stuart Holden, rector of St. Paul's church, London, and home director of the China Inland mission, in an address at the Moody Bible Institute, Chicago, paid tribute to the generosity of Americans in supporting foreign missions. Out of a total of 28,000 foreign missionaries now at work under Protestant auspices, nearly 19,000 are Americans. Last year, of \$45,000,000 contributed to foreign missions, Dr. Holden said \$40,000,000 came from America. Dr. Holden emphasized the essential unity of the Christian church, and pointed out how impossible it is to live in the church without recognizing indebtedness to every section of the church.—*Christian Century*.

* * *

Bishop Quayle

The only man who could write a fit obituary for William A. Quayle was William A. Quayle. Words had a way of pouring in strange patterns from him, because he was a man of strange pattern. He liked texts not often quarried, and even when familiar words were his topic, his employment of them was in a manner all his own. He could play with human emotions as Beecher and as Talmage did. Frequently he did it, but always to good purpose. If he twisted words into strange phrases, the phrases had meaning behind them and a sometimes powerful effect ahead of them. As an administrator, Bishop Quayle never took himself with complete seriousness. He had bigger things to do. He had the magic of words to weave, the poet's song to sing, and the piling up of statistics meant less than nothing to him. With his passing, there is left no one in the church life of America who even remotely resembles him.—*Christian Century*.

* * *

A subscriber asks *The Expositor* for suggestions as to the conduct of his Men's Club—program, topics for discussion, course of study, etc. Will those of our readers who have led Men's Clubs send us some suggestions out of their experience, which we will be glad to print for the benefit of this brother, and probably of others also?

NEWS

The earthquake in Japan has served to unite the publishing interests of some of the evangelical denominations that were formerly publishing independent Sunday School periodicals. *The Sunday School* is a new ninety-page monthly published by the Congregationalists, Methodists, and the National Sunday School Association. The site of the Methodist Mission Press has been leased for the erection of a building to house the consolidated work of several of the denominational publishing societies and their book stores.—*Sunday School Journal*.

* * *

The Boston Evening Transcript reports that the earthquake felt in New England on the night of February 28 greatly increased church attendance the next morning, March 1. In eight different cities, including Hartford and New Haven, inquiry discovered a noticeable increase in the number at church on the morning after the tremors. In Leicester, Mass. the Rev. Frederick B. Noyes took into his pulpit and read the sermon preached by his kinsman, Rev. Thomas Noyes, after the earthquake of 1817.—*Christian Century*.

* * *

The Sixth Annual Ohio Pastor's Convention, held recently in Columbus, Ohio, discussed three things which were condemned as in violation of the ethics involved in relations between churches in the same city: efforts to transfer members from one congregation to another; efforts to entice musicians from one church to another, except on a basis of frankness and fairness; and building up large evening Sunday congregations at the expense of other churches.

* * *

The International Record reports that the Oxford University debating team which visited the United States last fall and discussed the question of Prohibition with American University debating teams, lost most of its debates. At Ann Arbor, the Michigan University students won by an almost unanimous vote. At Ohio University the decision was 1,714 for and 693 against. Westminster College, Mo., received the decision by 978 against 246. At Lawrence, Kan., only fifty out of 2,500 voted against Prohibition. Oxford met a formidable State University team at Minneapolis. Cedric Jamison (Minnesota), stated, "We believe in Prohibition because it is a definite step in the mitigation of a social evil." Robert Kingsley (Minnesota), declared that "the principle of Prohibition is strictly in accord with the ideals of democracy," and Walter Lundgren of the same team asserted that "since liberty itself only can be preserved by preventing individuals from injuring one another, Prohibition is no infringement of liberty." Moderate drinking was favored by the Oxford team in reply, and they argued further that men who got lost in statistics were worse than excessive drinkers! When the vote was taken it showed 1,300 votes for Prohibition and 140 against. *The Minneapolis Journal* reported Mr. Macdonald, son of the late British premier, to have said: "It is a very hard thing to debate against the principle of Prohibition when you are in favor of it." This journal further said that the "crowd liked the Oxford debaters, but it could not forget in the voting that booze was the world's greatest economic waste. That is what pounds down the earth over Barleycorn's grave."—*Christian Advocate*.

* * *

We have been watching the Monday sermon reports

of the *New York Times*. Whether from the minister's choice or the selection of the editor of the page, we know not, but there has been a preponderance of preaching on topics relating to vice and evils. Are we to be saved by their contemplation? Knowledge of evil never cures anything. Denunciation is a personal relief, but no remedy.

In spite of our corruptions of various kinds, we have good schools, reasonably good government, life and property are safe, most of our people are virtuous and temperate. There are beauty spots in our civilization as well as plague spots. Is it not possible to dwell too much on our weaknesses and wrongs? Should we not give equal emphasis to what is good, and keep a rational perspective, and see things as they actually are. The saving of a city or society is a very complex matter. It calls for knowledge, thoroughness, endurance, prophetic insight, a whole Gospel, and patience, and again, patience.—*Presbyterian Banner*.

* * *

**Resolutions Adopted by
The National Association of Real Estate Boards
at a Convention Held in Dallas, Texas,
December, 1924**

This Association represents 519 local Real Estate Boards

"We believe that the vigorous enforcement of law is a vital necessity to the continued healthy existence of our republican government;

We believe that law-observance on the part of all well-meaning citizens is a necessary part of law-enforcement;

We believe that special allegiance is due to the Prohibition Act, because of the persistent efforts of its enemies to discredit and nullify it;

We believe that reputable business men who patronize bootleggers are supplying the bulk of the funds which are supporting their criminal activities and propaganda;

We believe that smuggling, graft, corruption of public servants, violence and murder are essential parts of the business of bootlegging;

We believe that no man who purchases outlawed liquor can escape the moral responsibility for sharing in these criminal acts;

We believe that the prevalence of the dangerous pocketflask among our children is due to the flippant disregard for the Prohibition Act by men prominent in business and society;

We believe that the situation is serious enough to warrant the attention of organizations of business men."

* * *

Another Code of Ethics

The Congregational ministers of New Haven, Conn., have adopted an ethical code more elaborate than the Ohio one. We quote and condense:

The Minister and His Work

1. As the minister controls his own time he should make it a point of honor to give full service to his parish.

2. Part of the minister's service as a leader of his people is to reserve sufficient time for serious study.

3. It is equally the minister's duty to keep physically fit.

4. As a public interpreter of divine revelation and human duty, the minister should tell the truth tactfully and constructively.

5. It is unethical for the minister to use sermon material prepared by another without acknowledging the source.

6. As an ethical leader in the community the minister should be scrupulously honest, a paid debts and meet his bills promptly.

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7. The minister should be careful not to bring reproach on his calling by joining in marriage improper persons.

The Minister's Relations with His Parish

1. It is unethical for a minister to break his contract with the church.

2. As a professional man the minister should make his service primary and the remuneration secondary. His efficiency, however, demands that he receive a salary adequate to his work and commensurate with the scale of living in his parish.

3. It is unethical for the minister to engage in other remunerative work without the knowledge and consent of his official board.

4. The confidential statements made to a minister by his parishioners are privileged and should never be divulged.

5. It is unethical for a minister to take sides with factions in his parish.

6. The minister recognizes himself as the servant of the community. Fees offered should be accepted only in the light of this principle.

The Minister's Relations with the Profession

1. It is unethical for a minister to interfere directly or indirectly with the parish work of another minister; especially should he avoid proselyting.

2. Ministerial service should not be rendered to the members of another parish without consulting the minister of that parish.

3. It is unethical for a minister to make overtures to or consider overtures from a church whose pastor has not yet resigned.

4. It is unethical for a minister to speak ill of the character or work of another minister, especially of his predecessor or successor. It is the duty of a minister, however, in flagrant cases of unethical conduct, to bring the matter before the proper body.

5. As members of the same profession and brothers in the service of a common Master, the relation between ministers should be one of frankness and co-operation.—*Christian Century*.

* * *

GENERAL

Religion on the Campus

There has been much excited talk about the attitude of the college student toward religion. We welcome some facts on the subject.

Under the direction of a student, a questionnaire was submitted to a part of the students at Michigan State University, Ann Arbor. Five hundred and sixty-two students answered the questions.

Replies to the Michigan questionnaire developed two general sets of divisions. It was found that there is a marked difference between the attitude toward religion and the church of the student who comes to college with money in his pocket and that of the student who must earn his own way. Students who are entirely self-supporting are the most regular attendants at church services; starting with them the ratio of attendance decreases until the other end of the scale is reached in students who are not only entirely supported from home, but who are also owners of cars which they have with them at college. Seemingly, there is a direct connection between luxury and religious interest on the campus.

The other general division showed a marked difference between the religious interests of under and upper classmen. In the argument about student religion it is frequently charged that the influence of the classroom works to effect a loss in faith. At Michigan the least interest in religious affairs is in the freshman class, where 31 per cent of the men and 12 per cent of the women never attend church, and the next largest ratio of indifference is among sophomores. Juniors show a slightly higher ratio of interest than seniors,

which campus comment explains as due to the less leisure of the seniors. These Michigan figures indicate a greater interest after the student has been in college for some time than when he enters.—*Christian Century*.

* * *

Law

If one man shall secure an exemption of punishment or prosecution for the violation of the law which affects him, then another will insist he is entitled to the same privilege for himself as to another law in which he is especially interested. And if the demands should be successful, then, if the idea is carried to its logical sequence, in the course of time all the laws would in effect be disregarded and the whole population would be relegated to the conditions which existed in olden times when the stronger man forcibly took whatever he desired from other weaker men, whether it was property or even wife and child.

Without the rules of law and their enforcement, mere might would be substituted for absolute right, and man would be descended to a condition worse than wild animals. Nations that conform to their duly enacted laws will prosper accordingly. Those who ignore or defy them will correspondingly shrink in worthy achievement.—*Judge Elbert H. Gary*.

* * *

Law must be enforced solely because it is law and the public official who violates his duty in this respect is plainly a traitor to his country. How sadly are we in need of clear thinking upon this subject and how necessary it is that the intelligent, patriotic citizen should brush aside the whole mess of cant, hypocrisy and sophistry that has been built up about this question. More and more the great cities of America are becoming dominant in the Councils of the Nation.

High offices in these large cities present opportunities for great good or evil, but too frequently unfit men obtain these offices by an ostentatious pretense of generosity, kindness towards and interest in individuals or groups of individuals, building, thereby, for themselves a reputation for humanity that has its unquestioned, and sometimes deplorable, human appeal.

You may inquire, what is the remedy for these conditions? I repeat just a little more clear thinking; a little more civic spirit; a little more interest in politics; a genuine effort on the part of the voter to distinguish between the real and the only apparent and, lastly, that we treat with public scorn and contempt any organ or any person or any group of persons who preach a disrespect for American Law.—*William E. Dever, Mayor of Chicago, from address delivered at the Annual Meeting of Citizen's Committee of One Thousand for Law Enforcement*. * * *

Any man not contributing to the support of some church or organized religious work is living on charity—riding on some other man's transportation. If he really desires abatement of crime he should ally himself with those agencies which prevent or abate crime.

* * *

A Philadelphia newspaper says:

"Resolutions approving construction of a new Eastern Penitentiary and condemning the proposed Child Labor Amendment were adopted by the quarterly meeting of the Philadelphia Builders' and Employers' Association."

The Builders' and Employers' Association are far-sighted and have the right idea. If child labor continues new penitentiaries will undoubtedly be needed. And inasmuch as Pennsylvania has more children under sixteen at work than any other State, the two actions taken at that particular meeting were consistent.—*H. E. Luccock*.

* * *

Sarcasm

Pity the poor American boy who does not have a

chance! Born in a lowly home; driven to toil in his teens before he can have acquired any education in the schools; heavily burdened with the task of bread earning; taking upon himself family cares—without reward of comfort and without hope of progress—pity him!

Here is one for him.

John L. Walsh has just been elevated to the supreme bench in the first judicial district of New York, at a salary of \$17,500 a year.

And John L. Walsh was born in a lowly home in Manhattan, forty-four years ago. He attended the public schools and then found employment as a laborer in the gas and water supply department of the city. While earning his living by day work, he attended night law courses in New York University and graduated when he was twenty-five years of age. From that time on, his ascent has been rapid.

Pity the poor American boy who does not have a chance in life!—*Christian Statesman*.

* * *

Let Our Church Be:

A Live Church—activity, progressiveness, growth.

A Warm Church—sympathy, cordiality, friendliness.

A Hopeful Church—optimism, confidence, courage.

A Serving Church—doing for others at home and abroad.

A Spiritual Church—filled with the Spirit of God.

—*Bulletin of Episcopal Church, Covina, Calif.*

* * *

Did you ever try to measure one day's actions by the standard of the New Testament? Cultivate the habit of bringing all that you do side by side with this light; as a scholar in some school of art will take his feeble copy and hold it by the side of the masterpiece, and compare line for line, tint for tint.—*Alexander Maclaren*.

* * *

One great outstanding word of the New Testament is the word "power." It is useful to count in a concordance the number of times "power" is used as compared with "love" and "hope" and "prayer." The word "power" occurs nearly three times as often as either the word "hope" or the word "prayer" and twice as often as the noun "love." The great note of Christ's work in the world, the great note of his perpetual immanence in humanity, is the note of power, the power of his resurrection. It was by his rising again from the dead that he was declared to be "the Son of God with power."—*R. E. Speer*.

* * *

This Is God's World

In the delightful days of springtime it is natural to realize the "presence of the Lord God amongst the trees of the garden." The poets have felt it. Listen:

Mrs. Browning:

"Earth's crammed with heaven,

And every common bush afire with God;

But only he who sees, takes off his shoes."

Tennyson:

"Speak to Him, thou, for He hears, and Spirit with Spirit can meet—

Closer is He than breathing, and nearer than hands and feet."

Wordsworth:

"A sense sublime

Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air

And the blue sky, and in the mind of man;

A motion and a spirit, that impels

All thinking things, all objects of all thoughts,

And rolls through all things."

Carlyle:

"Then sawest thou that this fair Universe, were it in the meanest province thereof, is in very deed the



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star-domed "City of God; that through every star, through every grass-blade, and most through every Living Soul, the glory of a present God still beams. But Nature, which is the Time-vesture of God, and reveals Him to the wise, hides Him from the foolish."

Now read the 104th Psalm.

* * *

Peter the Rock

"Thou art Peter, and upon this rock I will build my church."

These words of our Lord to Peter probably have been as much debated about as any passage in the New Testament.

In reading the Scriptures it may be just as well to take passages in their obvious, first-glance meaning. If the obvious meaning does not make sense we are, of course, at liberty to search for more recondite interpretation. It seems to me that the surface meaning of the passage does make sense, that our Lord's words to Peter mean Peter, just as he was. Not that Peter was not to become stronger and better with the years, but that Peter, whose only extraordinariness consisted in his being extraordinarily like the ordinary man, was a type of that common human strength, and human frailty, of which any founder of a church must take account. Any human organization must at least start from humanity as we find it. Any democracy, which is to endure at all, must begin with men as they actually are.—*Bishop F. J. McConnell.*

* * *

Bishop Johannides of the Greek Catholic church, whose headquarters are in Chicago, says that the ecumenical council of that church, to be held this summer, will consider a proposal to shorten Lent to two weeks. Bishop Johannides favors the change. He says that Lent has varied in length during the Christian era, and that two weeks, rigorously observed, would be of more spiritual value in this kind of an age, than the sort of observance now in vogue.

* * *

Prohibition and Clothes

Henry White, editor of the *Clothing Trade Journal*, thus sees the connection between the two:

The shutting off of the legalized liquor supply, immediately diverted two billion dollars from booze into useful channels. A goodly proportion of this money has gone into more and better clothing. Sober men deck their wives out decently, buy good garments for their children and are careful of their own appearance.

You don't have to go farther than New York City to see the change that has been wrought in this trade and that can be attributed directly to prohibition. More than seven thousand saloons have been closed. These occupied important corners and were thrown on the market at a time when there was a pressing demand for real estate.

To my knowledge, more than two hundred of these have been taken over by retail clothing and furnishing stores. High wages have given people more money, but the closing of the saloons has shown them how to use it. Cheap materials, ill fitting and badly cut garments are no longer tolerated. People are willing to pay for good workmanship and they take pride in being well dressed. Any manufacturer of garments will tell the same story, if he is honest about it!

* * *

Prohibition and the Clothing Manufacturer

Henry Simon, expert of the garment manufacturers says:

Today the manufacturer is not limited in his output by restrictions to meet the demand for cheap garments. Comfort, utility, and style are the prime factors in production. There is no doubt that this higher

standard of dressing is directly due to the transfer of money from booze to clothes.

Factory conditions are easier. The grouchy foreman with the hang-over jag has disappeared. "Blue Mondays" are conspicuously absent. Though the clothing trade was not made up of the heavy drinking class, its sectional system creates a bad condition when even one or two employees are out. The output can be decreased fifty per cent by the absence of a couple of workers. This was frequently the case in the old days of Saturday sprees and Monday hang-overs. The workers, themselves, are keener and more interested in their trade. This is shown by the increased sale of technical books on designing and cutting.

Salesmanship is more expert than before prohibition. The old pernicious treating habit added to the cost of clothing. The consumer paid the bills for booze bought by the salesman for the buyer. When it was necessary to befuddle a man's brain before he bought your goods or to get him actually drunk, naturally the goods couldn't stand up under sober inspection. Today goods are sold on merit and the maker meets competition on this ground only.

(This is the sort of publicity which ought to get into our daily prints in order that we may get a fairer view of the results of prohibition.)

* * *

SHREWD COMMENT

It seems almost criminal to haggle over state rights versus federal rights when the only determining factor should be children's rights.—*Christian Work.*

* * *

He does most to Christianize the world and to hasten the coming of the Kingdom of God who does most to make thoroughly Christian the United States.—*Josiah Strong.*

* * *

Patience and a mulberry leaf will make a silk gown.—*Chinese Proverb.*

* * *

If a man empties his purse into his head, no man can take it away from him.—*Franklin.*

* * *

Religious differences are not nearly so disastrous as religious indifferences.—*Religious Telescope.*

* * *

He that is not aware of his ignorance will only be misled by his knowledge.—*Archbishop Whately.*

* * *

You can do anything you want to do, if you want to do it bad enough, unless you want to do something else worse.—*T. B. Larimore.*

* * *

The fact that we are employed by one party does not invalidate our obligation to respect the rights of the other.—*Harris-Dibble Bulletin.*

* * *

Have you read the Book of Proverbs lately—Do it soon. It's a great business book.

* * *

American Weather

In this country of magnificent distances there is simultaneous employment for both ends of the thermometer.—*Philadelphia Record.*

* * *

Better to be despised for too anxious apprehensions than ruined by too confident a security.—*Burke.*

* * *

The war that will end war will not be fought with guns.—*Columbia Record.*

* * *

If you pick the blossoms you must do without the fruit.—*The Churchman.*

* * *

Common sense is undefinable. The only thing that may be said of it with certainty is that it is not common.—*Little Rock Gazette.*

The saddest thing about life is it takes fifty years for young people to learn what they should know.—*Columbia Record*.

* * *

For a model of clarity of expression, read and study the Bible—incidentally you may get a lot of valuable hints on the best way to live. It covers about 3,000 years, and a lot of folk lived in that time, and they did a lot of things, even if they didn't have any automobiles.

* * *

The habitual grouch is another cross-word puzzle we can't solve.—*Columbia Record*.

* * *

An ounce of church is worth a pound of police court.—*John A. Holmes*.

* * *

About the best method of climbing higher is to remain on the level.—*North Adams Herald*.

* * *

It is an art to say the right thing at the right time, but far more difficult to leave unsaid the wrong thing at the tempting moment.—*The Churchman*.

* * *

He who would lead must be the first to start.

The holier-than-thou attitude may be caused by virtue, but usually it is caused by a poor memory.—*Austin American*.

* * *

If this country is to meet successfully the problems confronting it today, there must be, first of all, a greater recognition of the spiritual side of life.—*Calvin Coolidge*.

THIRTY-SEVEN HIDDEN BOOKS

Some time ago *The Expositor* printed a paragraph containing the hidden titles of thirty-seven books of the Bible. We copied it on cards to be used at Sunday School class or church socials. They were quite popular. Now we are receiving requests for these cards and so we reprint the paragraph. We will furnish it on cards at cost, 50 cents per hundred.

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Thirty-Seven Hidden Books of the Bible

While motoring in Palestine I met Chief Mejud, gesticulating wildly. His fez, raiment, and features were odd. I never saw so dismal a chief. On market-days he pumps alms from every one, a most common practice. A glance shows that he acts queerly. Excuse me for speaking so, but he was showing a crowd how they used to revel at Ionian bouts, and the brew seemed bad. A fakir was seated on a hummock, minus hose and skirt, and wearing as comic a hat as they make. He pointed up eternally toward a rudely carved letter J on a high cliff. ..His uplifted hand was stiff and numb. Erstwhile he held it thus for days. My companion excitedly cried: "See that J! Oh! Now I know we are near the ancient Ai! Was this Ai a holy place?" From answers given elsewhere I'll say not! We asked the age of the big stone J, "O, eleven centuries at least." I knew that in such a jam escort was necessary. Besides, our car stuck in a rut here. So, leaving the sedan, I elbowed nearer the fakir. A toothless hag gained access to his side, and paused to rest herself. She hinted, "You have treasure?" To which I retorted: "Not I! Moth, you know, and rust, corrupt earthly store." Mejud expressed a wish to accompany us, but I decreed, "Thy party we will not annex, O dusky chief." I am at the work of tracing a cargo of lost tobacco. That's my job. To the chief's expression of sorrow over the tobacco loss, I answered, "It would all have gone up in smoke anyway." My brother is a tramp (rover), B. S. from Harvard, too. His name is Eugene. Sister is nursing him how. They asked, "Where is the prodigal at?" I answered that it used to be incorrect to use "at" that way, but that the

flu kept Eugene at home this year. It really is too bad, I, a home body, roaming the Orient, and he, a tramp, at home in bed!

Find the titles of thirty-seven books concealed in the above paragraph. The first is Judges—"Mejud gesticulating."

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Read Scroggie's, "The Fullness of the Holy Spirit," the message mapped out with precision and tested with the fires of experience.

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MOODY BIBLE INSTITUTE MONTHLY

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- "An Old Jew Tells His Story" (Anon.)
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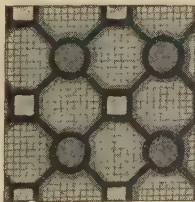
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Please Stand By: A Talk to Children

(A Radio Lesson)

REV. JOHN NEANDER, Millstone, New Jersey

I know most and perhaps all of you have listened in on the radio. I know too how you enjoy listening in. Perhaps you like most of all the "Kiddies' Half Hour." The radio has many good messages for you. One thing you hear often is this little sentence, "Please stand by." Of course you have come to know what that means. It is the announcer's way of asking you to wait just a moment for the next selection. If we are very anxious to hear that next selection we do "stand by."

I want to speak to you about "standing by." There are so many ways for us to stand by. One way is what we call self-control. You know very well you cannot always have your own way. When you play your games either outside or in the house you cannot always win. To be sure it is nice to be the winner. I know that when you win you feel very happy indeed. That, of course, is fine; but it is much finer never to show your disappointment nor let your feelings run into anger even when you lose your hardest fought game.

There is nothing more disagreeable than the person who loses his temper, and nothing more unpleasant than a face clouded with frowns. Simply because one has given way to frowns and anger, many a good game has been broken up and many a pleasant party has come to a sad ending. I am sure none of you boys or girls would want to break up a game or a party because you did not have your own way or because you happened to be losing the game.

Then, also, to "stand by" means to lay by. Every one of you should have a bank in which you put some money at least once every week. Money is to be earned, spent and saved. The best of these is to save some of what you earn. The worst of all is to spend all you get. I know boys and girls who have a special work to do every day. The work is not very hard. It consists of simple tasks about the house and garden. For this work they get paid and they have a splendid system of dealing with what they earn. The most of it they save. A part is set aside for themselves and a part for the church, Sunday School and Missionary Society. The beautiful thing about this system is that such boys and girls always have money for themselves and for benevolences.

Again, to "stand by" means to be courteous. No matter how busy you may happen to be, you certainly always have time to be polite. Be mindful of how you can help others. Be respectful to all people. Never contradict just for the sake of arguing. Be attentive to others. A man once said to me, "The other day I had a little business with Mr. Olds. After we had concluded our business and as I was leaving the house I found his

children playing in the hall way. The boy, nine years old, stepped forward and opened the door for me. I said, 'I am very much pleased with this attention. I hope I have given you no trouble.' Now, what do you suppose that splendid young man said? Smilingly he responded, 'I am only sorry that I am not letting you in.'"

To be courteous means also to stand by and listen. God often speaks to us, but we do not always hear him. That is because we do not stand by and listen. We should speak to God every day in prayer. When we pray to God we want him to listen to us. So God expects us to listen to him when he speaks to us. God speaks to us in many different ways—from the sky, the trees, through the songs of the birds, through father and mother and the Bible and in the hymns we sing. Of course we want to hear what God has to say. We then must "stand by" and be attentive. So, boys and girls, "Please stand by."

The Newman Manufacturing Company

The Expositor is always glad to introduce and recommend new advertisers. The policy of the advertising department is such that the mere appearance of a new advertisement in the magazine is sufficient evidence of *Expositor* recommendation. Where there is question either as to an advertiser's dependability or ability to serve *Expositor* readers, the advertising copy is thrown out. In other words, readers of the *Expositor* are safe in the supposition that the appearance of an advertisement in the *Expositor* carries with it the recommendation of the *Expositor*.

This then, will serve to introduce to *Expositor* readers a new advertiser, the Newman Manufacturing Company of Cincinnati. The company deals largely in Church Bulletin Boards of all styles and sizes, in either wood or brass frames, with or without lighting equipment. Brass rails for chancel use or such as are commonly used around choir stalls are also part of their line of products. The appearance of the Newman Company advertisement is *Expositor* recommendation of the company. For years *Expositor* readers have been familiar with the Ashtabula Sign Co., the W. L. Clark Co., the De Long Furniture Co., the De Moulin Bros. Co., Wm. H. Deitz, Multiform Bulletins, Pilgrim Press Co., Tablet and Ticket Co., H. E. Winters Specialty Co., and the Geo. H. Schilling Bronze Co., all of whom have proven their dependability and the dependability of their bulletin boards. To this list of advertisers is now added the name of the Newman Manufacturing Company.

God grant that I may live upon this earth

And face the tasks which every morning brings,
And never lose the glory and the worth

Of humble service and the simple things.

—Edgar Guest.



THE THIEF in your church is indifference. Indifference steals your congregation while you sleep—yes, and often while you think you are wide awake.

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(Write Plainly)

Tents: A Junior Sermon

Rev. Joseph Z. Faivre, Palisades, N. Y.

"They came up with their tents, as grasshoppers for multitude: and entered into the land to destroy it." Judges 6:5.

Last summer an army moved into our neighborhood, came in so quietly we never heard them. Everywhere we looked we could see their white tents. They pitched them in our orchards, on our lawns, in our gardens, along our roadways, and in our parks. The first thing we saw in the morning and the last thing at night was the tents of our enemies.

At first we were just curious to know what they looked like and what their plan was, but it was not long before we found out.

I refer to the "Tent Caterpillar." These little white tents could be numbered by the thousands. Each tent was occupied by a unit of the army whose sole business was to destroy our orchards, our gardens, and our shade trees. In some sections not a leaf escaped their ravenous appetites.

They not only ate up our beautiful trees and plants, but they deposited their eggs in ring-like masses on the small twigs of the trees and plants. These eggs will hatch out another army more numerous and dangerous than the one of last summer. The only way to prevent this is to destroy them before the warm sun of early spring causes them to hatch. This you know will be hard to do.

If we had obeyed the advice that was sent out last summer and burned all of the little tents we would have saved our trees and our gardens, and all this worry now.

This points out to us a lesson. If sin and sinful places are in our midst, and they are allowed to remain, we will be held responsible for the harm they do. It is the duty of every boy and girl of America to help blot out the sin and sinful places that threaten our nation, our homes, and our own souls.

Onesimus, the Man Who Wanted to Be Free

ASA WRIGHT MELLINGER, Boston, Mass.

(This is not a sermon, was not written for a sermon, but we think it contains suggestions for a method of sermonizing. Story-Sermons are becoming increasingly popular. Why not treat each of the New Testament Epistles in this story form? Some of the other books of the New Testament could be treated in this same way.—Eds.)

I would carry you back almost two thousand years, back to the days when the Hub was not Boston but Rome, when all roads led to Rome and not to Scollay Square. From facts and imagination I shall reconstruct an event in the life of Paul and some of his friends. I shall not present it with an atmosphere that is shrouded in mystery, as though angels filled the air, but with an atmosphere that is teeming with reality, at once both cruel and beautiful. So our story begins.

Two hours ago the massive stone edifices on Capitoline Hill wrought only a black silhouette on the darkened sky, but as morning broke the grey stones crept from their shadows becoming more distinct at each feeble ray of morning light until the capitals of the pillars were crowned with a mellow roseate light. The court is empty. It is too early for senators or statesmen to go to the forum or citizens to loiter in the streets. An occasional drowsy slave moves through the morning grey or a beggar hobbles to his corner to beg alms.

The eternal city rests in silence. Rome is asleep. But not so a certain young man who enters the court with an alert, graceful stride. Truly he must be a slave or he would not be stirring at this early hour. But why does he idle here? His shoulders are broad, his

back is strong, they would profit his master much. Oh! yes, he is admiring the arch of yonder doorway. He must be a stranger here who pays his first eager visit to Rome. Quite right, his robe and his turban are not of the Roman fashion, they bespeak the East. His eyes are dark and his features have a Grecian mold. What a keen joy of living is expressed on those strong features! He is not a slave; we can easily see that. He must be pleased with Rome for he tarries longer at each majestic column and decorated arch. Now he pauses for a moment to buy a breakfast from a bread vender.

We shall leave him for several hours to wander where his fancy leads, but at the approach of the noon hour we see him again passing down a street in the poorer residence section. He finds little to interest him here when suddenly a Roman soldier enters from a side street leading a little round-shouldered, Jew who is chained to his wrist. Of course a prisoner is of passing interest. The guard is a kind one. He talks earnestly with his prisoner. It is unusual! This must be a great prisoner. The young man follows him. As the prisoner turns to enter a house, the high forehead, scraggy beard and commanding eye are recognized by the passerby. He exclaims, "As I live it is Paulos, I shall greet him. Chaire, Paule!"

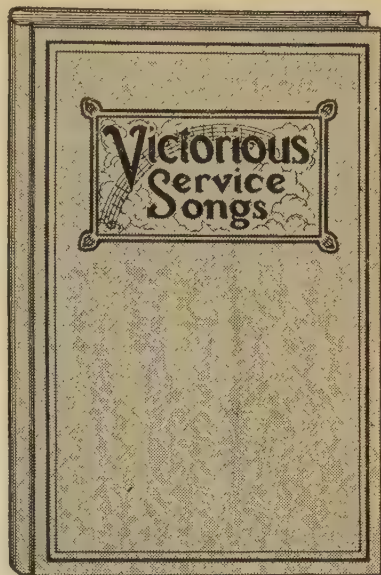
"The Peace of Jesus be upon you. But who greets me? The brightness of the noonday sun dims my eyes. Yet I know the voice. Ah yes, I see, it is my good Onesimus. Come you must dine with me today."

"But I have dined."



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"No, you must tarry with me a while for I would hear of your good master. How does your master, Philemon? Have you brought me no message?"

"He is well, but I have brought you no message."

"And the church that meets at his house, are the elect still faithful?"

"The church prospers mightily, sir."

"But you have brought me no message. What matter brings you here, my good Onesimus?"

"I would be free, Paulos."

"Free? Ah! But how did you come to leave Colossae?"

"My master sent me to Ephesus on a mission. I said I would be free so I did not return to him. When Phrygian blood courses in the veins of a slave it is restless until it is free. I know my master was a kindly man, but be the yoke ever so light it galls, it burns me, I must cast it off that I may live. It is the rightful heritage of every man to be free. Then I came by sea to Rome."

"So you are free. But what shall you give your idle hands to do, my dear Onesimus?"

"These strong arms and back have been Onesimus to my master, that is profitable to him, But now Onesimus to Onesimus! What I shall do, I know not. But yesternight when I arrived I spent an idle hour at the baths and played at dice. Would you believe it? in one little hour I won ten times the cost of my lodging for the night. Ah Paulos, theirs must be a pretty wit to thwart my Grecian skill."

"No! The lot is very uncertain."

"But it shall be kind to me, for this very morning I paid homage at Fortuna's shrine. I know that fortune shall smile on me. But I must leave you, Paulos, for I go to the Arena to see the games. I think that I too shall train and enter the lists and then my strong arms and back shall profit me and not my master. Ah, Paulos, I am free; but I pity you that you are a prisoner for it is every man's rightful heritage to be free."

"Indeed, but I am freer than you know. These chains on my wrists cannot bind my spirit. I know a freedom of the soul that you do not possess. I am sorry that you must go so soon. But come back and visit me when fortune no longer smiles on you."

We shall leave Paul to continue his life as a prisoner of Rome and let Onesimus have his fling at all the pleasure that Rome affords—the Arena, the baths, the wineshops and dice. He has not begun his training for the games but wastes his time and his money on pleasure. Now we see him again passing down the street where Paul lives talking to a newly found friend who says, "You know I wonder what kind of a guy lives in that house over there. He's a Yid I guess, Huh?"

Onesimus has lost the refinement of speech that he had when we first met him. "He's a

Yid and worse than that, he's batty. This old baldheaded fool Paul takes fits and thinks he sees Jesus in heaven who has become the Son of God or God I don't know which."

"Well who was Jesus?"

"Jesus? Why—I don't know. Oh, he was some man from Nazareth who had some funny ideas about God but I guess there was nothing to it."

"Well what do they do in this place anyway? I see men and women going in and out. I hear singing and shouting all the time."

"Oh, they are praying to their Christus and having fits. There ain't anything to this religious stuff. You know, I used to pray—to Fortuna, but it hasn't helped me a bit. I haven't had anything but bad luck since I've been here."

"D'you hear that funny noise? What are they doin' now?"

"They are singing a psalm. I don't know why, but it makes me feel rather sad, doesn't it you?"

"Oh! no! Not me."

"Well maybe I just thought so. Come let us go to the baths."

Onesimus fares worse daily until he is stranded penniless and without employment in that rich city. He has not forgotten what Paul said to him about coming back when fortune ceased smiling. He went back to Paul and found him in company with Epaphras and Aristarchus fellow prisoners and Timothy who was writing some letters.

"How now, Onesimus, I have been remembering you in my prayers."

"Huh! Little good it did me, I haven't made a drachm shooting dice for two weeks."

"No? How peculiar! But it brought you back to me. Are you still free, Onesimus?"

"No. Freedom is a mockery to me. I almost wish I were back with Philemon."

"Well, suppose you go back."

"You know the law?"

"Yes, it is severe."

"Severe; it would be death."

"Death? No, not death. Philemon is Christian."

"But you don't know what I've done. I stole a sum of money from Philemon. He sent me to Ephesus with it and I ran away. You see I can't go back."

"I see you are a slave to sin as I was once to the Jewish law, but by the grace of God I am free. And so shall you be. Do you believe that as Jesus broke the bonds of death and rose to a life that is eternally free so through him you can break the shackles of sin and be free? It is the rightful heritage of every man to be free."

"That is what I used to say. But is it impossible?"

"Is anything impossible for a gladiator?"

"But I am not a gladiator."

"You didn't enter the lists. Why?"

"I spent all my money and couldn't buy a

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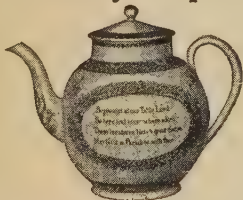
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good armor. I don't think I could have fought anyway."

"Onesimus, I have an armor with which you will be able to stand in spite of everything."

"Is that so? I would like to try it on."

"Put on the breastplate of right. Gird yourself with truth. Step into the shoes of peace."

"Paulos, what an armor," with disgust, then as he repeats the words there comes a gleam of hope. "Right—Truth—Peace—but Paulos I have no shield."

"Will you take then the shield of faith?"

"Yes, I want it."

"Be crowned then with the helmet of salvation. Take the sword of the Spirit. These are the whole armor of God. Our struggling is not against flesh and blood but against spiritual powers. Onesimus, here is the gauntlet of challenge. Do you enter the lists of Christ today?"

"Yes. Today gladly I become God's gladiator."

"My brother in Christ you are free! Return to your master—no longer a slave but more than that, a brother in Jesus."

"Yes, but the money?"

"I shall attend to that."

"You? A prisoner! You must not do so much for me."

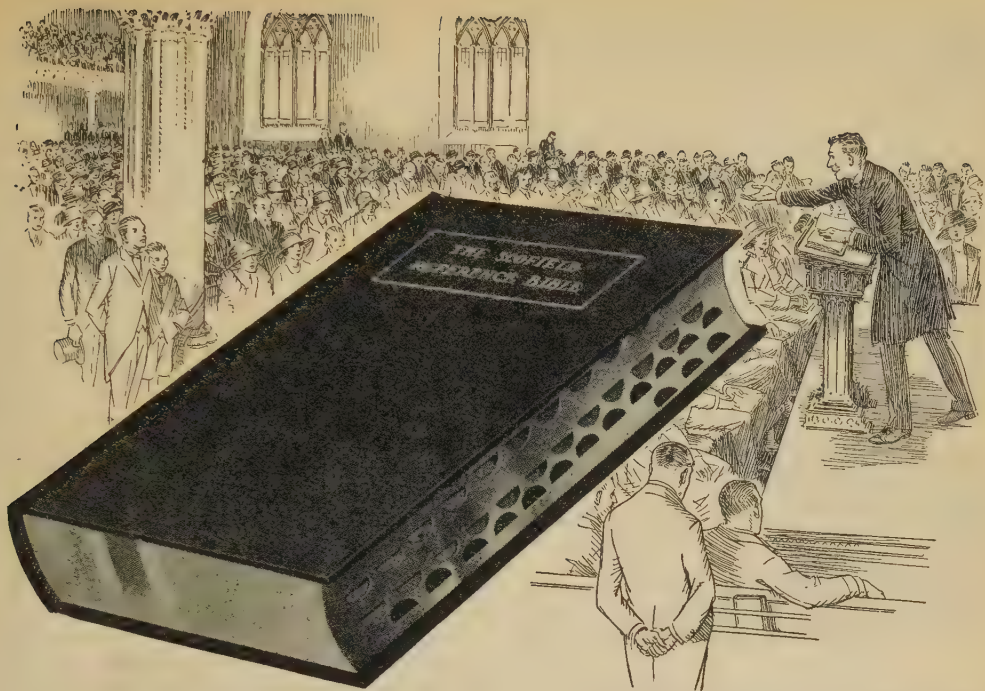
"No? But Philemon owes me for his soul; perhaps he can forgive the debt on my account. Well do I remember how that when he first believed he yearned to prove that Christ was in him. Now he may prove his love. If not, then I shall prove my love for you."

"You are very kind. I shall go back to Philemon, work hard and some way pay him back."

"First fruit of the Spirit! Timotheos has been writing some letters for me and when they are finished Tychicus is going to Ephesus, Colossae and Laodiceae to bear them to the churches there. I would not that he go alone, for the journey is wearisome and dangerous. You may go with him. Epaphras, we must write a letter to Philemon. Not so? Timotheos. Bring us the pen and papyrus. Will you sit there, Onesimus, while Timotheos writes for me? Ready? Yes.

"Paulos desmos Christou Iesou kai Timotheos—Paul, a prisoner of Jesus Christ and Timothy a brother, to our beloved fellow-worker Philemon, to our sister Apphia, to our fellow soldier Archippus, and the Church that meets at your house. May there be grace and peace unto you from God, our Father, and Jesus Christ. For as I hear of the love—and—the—"

"Wait a moment. Here comes some of the brethren. Onesimus, greet brother Lukas my devoted physician. Also Markos and Demas. This is Onesimus of the house of Philemon who has but now become our brother in the Lord. We are writing a letter of some im-



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port to Philemon. Yes, if you wish I shall send him your greetings. Now, let me see what was I saying? Ah yes.—For as I hear of the love and the faith which you hold toward the Lord Jesus Christ and all the saints I thank my God continually. As I mention you in my prayers I pray that your participation in the faith may result in your appreciation of the good things that are coming to us through Christ.

"Wherefore, although my affiliation with Christ permits me to command you to do this, I rather appeal to your love. I, such a one as Paul, now an old man, and furthermore a prisoner of Jesus Christ: I beseech you in behalf of my child whom I have begotten while in chains. Your once worthless Onesimus, who is now worth something to you and to me. I am sending him to you and am parting with my very heart. I wished to keep him beside me that he as your deputy might serve me during my imprisonment for the Gospel's sake. But without your knowledge I would do nothing, that your goodness may not be compulsory but voluntary. Perhaps he was taken away for a little while that you might have him for ever, no longer a slave, but more than that, a brother, especially dear to me, but how much more to you, both as a man and a Christian. So if you consider me your friend, then receive him as you would me that I may no longer say that you owe me for your soul. But if he has wronged you or owes you anything, charge it up to me.

"Give me the pen, Timotheos.

"This is in my own hand writing. I, Paulos, shall repay it. Brother may I truly have some Onesimus from you for the Lord's sake? Lighten my heart with a Christlike act. I am writing to you, trusting in your obedience and knowing that you will do more than I ask.

"Lukas, what news do you bring from the court of Caesar today?"

The physician looked up from a scroll he was reading and replied,

"There is much hope of your deliverance."

"Thank God! Write, Timotheos:

"Prepare my room too, for I hope to be restored to you through your prayers. Epaphras my fellow-prisoner in Christ Jesus salutes you. So do my fellow workers Markos, Aristarchus, Demas, and Lukas. May the grace of our Lord, Jesus Christ rest with your spirit. Amen."

The morning of a later day broke to smile on the beginning of a new journey and a better life. It put cheer into the tenderness of farewells. Onesimus and Tycheus, turning their faces southward and seaward walk rather rapidly toward the Appian Way. Before leaving the city gate they pass Fortuna's shrine on the left. Fortuna frowns ominously, her shadow falls on Onesimus and clouds his soul. Liberty and fortune are merely a

A Suggestion For Teachers

You are doubtless making plans for your vacation school and your religious education courses for next year. Before you decide definitely on the books you will use we should like to offer you the privilege of examining any or all of the series that we publish. For this reason we have listed in the latest issue of our bulletin, "About Religious Books," all of the titles now ready in three of these series. A separate list for our "Outline Bible-Study Courses," our fourth series, may be had on application.

The volumes listed have been written and edited by the leading teachers of the Bible and religious education and have all proved their value by long-continued use. You may examine them at our expense for fifteen days. Send for this Bulletin and use it as a convenient check-list, marking those titles that you would like to see. If you adopt them for your classes the examination copies may be retained without charge as desk copies, otherwise they may be returned and you will be under no obligation.



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shadow. They have no reality but gloom. But slavery has become a reality that needs cast no shadows to intimidate the soul. And then he sees the sun. The sun strikes his cheek once more and he smiles, for Christ smiles in him. There is a light that shines that makes the iron bonds of slavery a vagary, a mist that passes away. He does not slink as a slave shrinking the galley, but as a man of honor he urges on with a prayer on his lips, "Thank God! I am free."

THE WESLEY TEAPOT

One of the relics of John Wesley shown to visitors to the "Wesley House," adjoining City Road Chapel, London, is John Wesley's Wedgewood Teapot. On one side is printed Wesley's "Blessing"—or "grace"—for the beginning of the meal, and on the other his "Return thanks."

We know Methodist families in America who repeat in concert John Wesley's "Blessing" for a "grace" at meals. However in America the word "creatures" is generally changed to "bounties." The original tea-pot was made by the famous potter, Josiah Wedgewood, as a gift to Mr. Wesley. See the Wesley Teapot "ad" in this issue.

BUSINESS FOR GOD

After a missionary address a real estate dealer said that a hole was preached into his purse. Not a word had been said about money, but he had heard God's call. He consulted with his family to find a way to have their own missionary in Africa. From the oldest to the youngest all agreed to a simpler life, without the luxuries they were accustomed to. Only the mother was worried. Could they really do it? A lady worker was found and sent. Her monthly letters to the family were a much-looked-for blessing. On our second return from the field the first news we heard on reaching his town was that the man's business had increased so much that he felt it would pay to send a second missionary, and his wife no longer doubted.—*God's Business Managers.*

Police Commissioner Enright of New York supports the plan of having the public school children receive religious instruction in Churches designated by their parents. Commissioner Enright said the most effective way to check crime was to inspire a religious atmosphere in the home.

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When you need anything for your church or Sunday school, keep in mind the manufacturers of church and Sunday-school supplies advertised in this issue of *The Expositor*. They are among the best in their several lines.

CROWDING OUT THE GOOD

People, as well as seeds, get too crowded. One thing chokes out another in our lives, and too often it is the best that gets choked out. We are living so fast, have so much to do, so many interests. As some one, feeling the disadvantage of this hurry, said, "I am in danger of being jostled out of my spirituality." It is a real danger, and one that threatens us all in our rushing life, and in these twentieth century days. Cares, worries, distractions, seem to grow in our heart as naturally as weeds do in a garden. Some people think worries quite harmless, but Christ spoke very strongly against them as most potent for evil in our lives, in the way of crowding out the good. He warned us strongly against all anxiety. He said plainly that it can add nothing to our stature, possessions or success, but instead, does us harm and grieves our heavenly Father, who all the while is caring for us. There are two things, at least, about which we should never worry. First, the things we can't help. If we can't help them, worrying is certainly most foolish and useless. Secondly, the things we can help. If we can help them, let us set about it, and not weaken our powers by worry. Weed your garden, brother pastor. Pluck up the smallest roots of worry. Yes, watch for their first appearance above the ground and pluck them while they are small. Don't let them get a start. They will crowd out all the beautiful things that ought to grow in the heart unless we do.

Miss Madeline Southard, in pleading with the Methodist General Conference for the recognition of women on the boards of the Church, said:

"When Jesus was here, he had the people sit down on the green grass in companies of 100. If the Methodist church were to sit down in companies of 100, each group would contain 62 women and 38 men."

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"TAKE IT QUICK"

We should give of our substance to God's cause. "Take it quick, quick!" said a merchant, who has promised, like Jacob, to return to the Lord a tenth of all that he should give him, and found that it amounted to so large a sum that he had said, "I cannot give so much," and set aside a smaller amount. Then his conscience smote him, and, coming to himself, he said, "What! can I be so mean? Because God has thus blessed me that I have this large profit, shall I now rob him of his portion?" And, fearing his own selfish nature, he made haste to place it beyond his reach in the treasury of the Lord, coming almost breathless to the pastor's house, and holding the money in his outstretched hand.

PRAYING FOR YOUR NEIGHBORS

A rector who believed in his own ministry of prayer conceived the idea of having all the members of his congregation help him quite definitely in praying for each other. To each one, after a preparatory statement and a sermon on intercession, he gave a card containing the name of the person to whom it was given, three or four brief prayers, printed, and the names of three members of the congregation. These names were confidential. In each case no one knew them but the rector and the owner of the card. Each one knew that his own name had been assigned to three others, a spur to mutual faithfulness, though he did not know who the others were.

It took a considerable amount of careful thought and work to assign the names. As a rule women prayed for women, men for men, and children for children. The specially devoted communicants were assigned names of indifferent or inactive members. Sometimes a best friend's name was assigned. Various motives determined the choice. The rector did not call for volunteers, which would have brought out only the most devoted, but laid upon all a share of the minister's responsibility to pray for his flock by name. Only one person declined.

He suggests the use of the idea through Advent or Lent, or throughout the year with perhaps a quarterly change of the names assigned. "It is an effort to assign the names, but worth it."—*Churchman.*

Not he that repeateth the name,
But he that doeth the will.

Longfellow.

If the battle of civilization is lost in the schools, who is going to win it afterwards? If the whole community is set wrong in its education, what chances have the clergy of being able to set it right from the pulpit? To begin by starting the community in the wrong road, in the plastic period, and then, when it is grown up, to send out the parson and the policeman to bring it back—what fool's enterprise could compare with that?

L. P. Jacks.

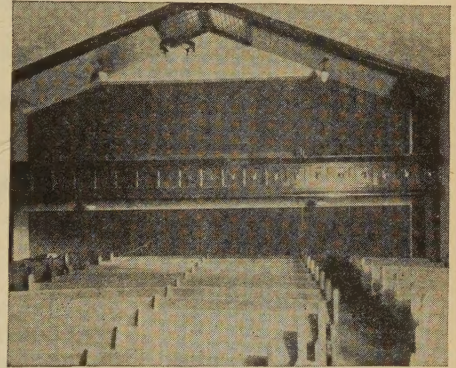
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THE MASTER'S FACE

"Oh! for a glimpse of the Master's face!"

I cried as I toiled below.

"Oh! for the sound of His voice, so sweet,

In a whisper soft and low.

For I am tired of walking thus by faith,

The path is so rough and dim;

But if I could see and hear my Lord,

How gladly I'd walk with him!"

"Hast thou not seen in nature fair,

A beauty that is divine?

Hast thou not heard in the song of birds

A voice that is like unto mine?

I've revealed myself in these works that shine

That thou mightest lightened be;

For the pure in soul, and heart, and mind

In nature shall see Me."

—Rev. W. E. Slocum.

Many people think of religion merely as a last resort.

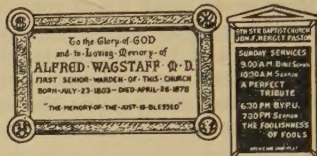
The question on the examination paper read: "Write an example of the indicative, the subjunctive, the potential, and the exclamatory mode."

The student wrote: "I am trying to pass an examination. If I answer twenty questions I shall pass. If I answer twelve I may pass. God help me!"—*School and Home.*

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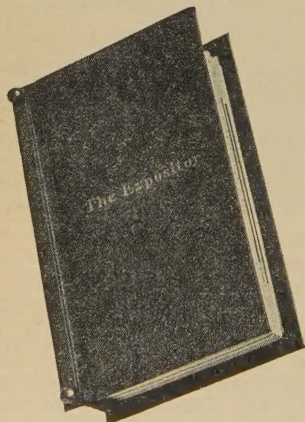
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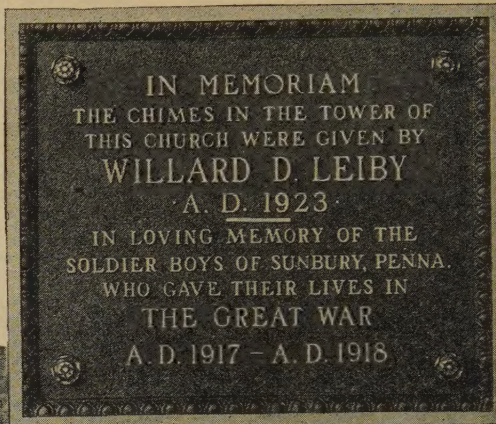
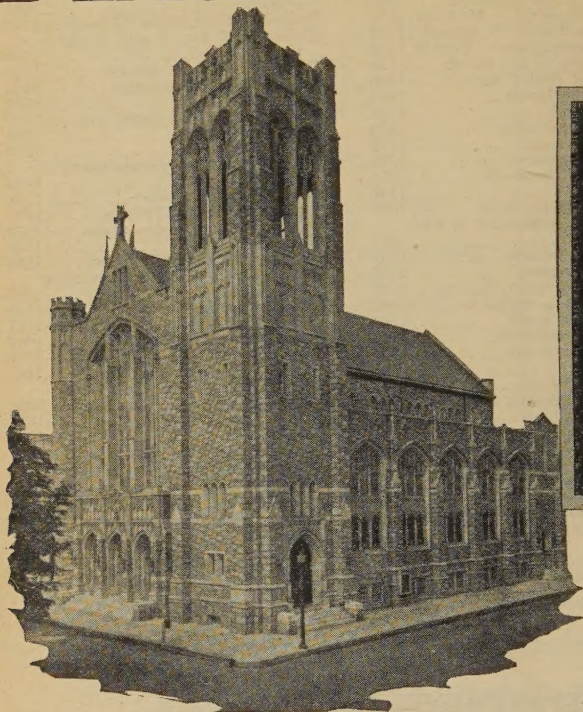
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